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*MORALITY AND RELIGION.**

It is either the blessing or the curse of every man that he must face the *moral* problem. That each man has to deal for himself with the great question of morality, is part of our inheritance as rational beings. The mere animal has no such difficulty to contend with: it lives in the present and for the present, does each day as its nature dictates, and nothing that it does can be called either moral or immoral. We speak of the innocence of the lamb that offers its throat to the butcher's knife, of the cruelty of the tiger that rends his prey and laps its life-blood. But we know that both creatures in their every act are following a resistless power, and that what they do in obedience to the call of instinct can be called neither good nor bad. There has been a time in the lives of some men when their struggle was so sore that they have even envied this unthinking life of the brute creation, without virtue but without sin. "I wish," said one anguished sinner, "I wish I were that dog." But it is impossible for us to relinquish our birthright, even if, for a bitter moment, we should wish to do so. We possess reason, and therefore we *choose* our actions. We find in us a voice which says, "This thou shalt do," "This thou shalt *not* do." We recognize a law which tells us that one action, one course of conduct, is right, and another wrong. We speak of 'good' and 'bad' and say, "The good is to be followed, and the bad avoided." When we speak of a *good man,* we do not mean a man who is stronger or wittier or wealthier than his fellows, but a man who has more perfectly obeyed this inner law of uprightness, and more earnestly sought this something which we call absolutely 'The Good'.

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* The line of argument followed in this paper is that adopted in Martensen's *Christian Ethics.*

But there is something else which we find generally exercising the thought of man. In all lands and in all times men have groped for and sought after a connection with a Being higher than themselves, a mysterious presence which they call *God.* They have seemed to assert that they were not only *moral* but *religious* beings, and they have seemed to think that their morality and their religion were linked together by bonds that could not be broken. Is this so? Let us consider the subject for a little.

We may conceive of (1) morality and religion both existing but in separate spheres, or we may conceive of (2) morality existing without religion, or we may conceive of (3) morality and religion existing together in the closest possible union. I say, we may *conceive* of these three states of things. But probably all will allow that the first can never be more than a conception, and that if morality and religion must both exist, they must exist in connection. A religion without morality, we may charitably hope, will find no advocates. But we cannot shut our eyes to the fact that all forms of religion are not equally favourable to this connection. At times religion and morality have stood apart, and the fault has been that of religion. For example, when a religion inculcates it as man's highest duty to seek to annihilate his life in the world while still in the world, and to sink into God by a mystic absorption in which the personality of both man and God disappears, it follows a path on which morality cannot accompany it. A full, free moral development is possible only when a full, free development of the personality of the individual is allowed. A religion which aims at the loss of personality cannot help giving to morality a blow, which, if unintentional, is none the less severe. Again, if my religion tells me, "God being equally in all things, take any thing you like, no matter what, and worship Him through that as a symbol," its connection with morality is loosened. For my feelings will not go out towards anything so arbitrarily chosen; why *should* they towards that more than towards all other objects? My worship will therefore become a mere thing of form and ceremony, the endless repetition of a dull routine. With such a religion, morality can have nothing to do. From the dead body of such a religion it flies, and seeks some other tenement to dwell in. From these considerations it is evident that it is not enough for me to say: I have a religion and a morality. I must also ask myself, What is the connection between my religion and my morality? Is it close, is it real, is it vital? Is it such that the further I advance in the one, the further

I advance in the other? I shall not, however, pursue at present this branch of my subject, which deals really with the effect upon morality of the various corruptions of religion, but will turn rather to another part of it, which is of pressing importance to many at the present time.

We may conceive of a morality existing without religion. Is this possible and actual, or are we here, too, dealing with supposition merely? It *is* possible and actual; there is such a thing, and we cannot deny it. We are not speaking here, remember, of a *sham* morality, of a life made to appear outwardly moral through the mere wish to seem like others, or from motives of personal gain. There are men who are earnestly endeavouring to obey the call of duty, and to bring their lives into harmony with that which they believe right, there are men who are seeking earnestly to benefit their fellows, who nevertheless profess no religious faith, and say that their work is done without that strength which religion supplies. And there are others, like them in character, who, though nominally accepting the religious beliefs of the world around them, yet seem to live their lives without any real trust in these, without any real dependence on religion. As we cannot speak so definitely regarding the attitude of these latter, however, it will be well to gain precision by thinking of those only who do not even in word accept a religion.

Now, first, it may be remarked that such a mental attitude has not seemed hitherto to be a natural one for mankind. It has appeared on a large scale only at certain times and under certain peculiar circumstances, at times of what we may call 'religious decay'. When men feel the old foundations crumbling beneath their feet, when their old faith has become to them untenable and no new one offers itself which they can accept, when the old landmarks have been swept away, or hidden in the rolling clouds of doubt, then they turn inward and ask their own hearts: "What shall I do? The old basis of my life is gone; where shall I seek a new one? On what shall I build the foundation of a morality that shall not fail me, and a moral life that shall be true?" and they answer proudly and sadly: "I will build it on *myself alone.*" Now there is something grand in this, something that appeals to and touches us; man's spirit seems to rise in its naked strength, and proclaim that it is not yet overcome, that in itself there is a store of energy sufficient for its needs. But there is also, as we have said, something mournful: it is the 'forward' cry of a forlorn hope. For this faith

without a faith does not advance with the youthful confidence of a new gospel. It does not attract you by the gay blossoms and the cheerful green of spring. Historically—and it is important to mark this well—historically it has been, as one has well said, "the *off-spring of despair*." It was so in the old pagan world of the Roman Empire, when all things were decaying and passing away. Then men's minds had outgrown their old religions, and the political frameworks in which these had been set had been rudely knocked to pieces by the iron hand of Rome. Men continued to go through the ritual of the old worship, but their faith in its efficacy was gone. In this state of affairs they took their own several paths according to the mind that was in them: the meaner spirits said, "Let us eat and drink, for to-morrow we die;" the nobler spirits took such an attitude as that which has been above described.

At the present day some of the same phenomena are to be seen. For many persons in many lands the new wine of science has burst the old bottles of their religious creed. Many more are wondering whether their new knowledge can or cannot be combined with the old. And in these circumstances the old solution has been sought again, and voices are heard saying, "Let us hold to morality, and let religion go." In India, especially, this course is tempting, Education makes such havoc of many old beliefs, and an education without religion does so little to supply their place, that educated men are tempted to think religion a matter of indifference, and to conclude that morality is the one thing needful for the proper life of man. I ask any who are meditating such a resolution to pause and reflect. Do not, in your anxiety to get rid of a crutch of which you no longer feel the need, smite off a living limb; that is a loss which no crutches can repair. If it can be shown to me that the goal aimed at by morality when it is apart from religion, and that aimed at by religious morality are the same, and if it can be shown to me that their means and method of reaching this goal are equally excellent, then I will grant that morality stands in no need of religion to support it, and may as well stand alone. But I challenge both these assumptions.

In the first place, the goal aimed at by morality without religion is not the same as that which is the object of religious morality. At first sight, indeed, it might seem as if it were. What is the aim of morality? It is that man should be perfect. That is to say, it believes that there are certain things which all men should give up, and certain qualities which they should all strive after, and that

only as men achieve this conquest can they be called good. These qualities are such that the more man attains them, the more human is he, the more truly is he man. In other words morality sets before it an ideal of man, a statue of humanity justly and harmoniously proportioned, freed from all the deformities and excrescences which disfigure the individual specimens of the race. And it calls upon all men to conform themselves to this type. Non-religious morality does this, religious morality does this too: so far, it seems, their object is the same. But the difference appears here, that while both set before them an ideal of humanity, their ideal is *not the same.* What is the ideal of humanity which non-religious morality sets before it? It believes that humanity is the child of nature and of nature alone. It believes that there is nothing higher than humanity, at least it knows of nothing higher with which it can have connection. Its ideal of humanity, therefore, will be one of a humanity resting on its own foundation, or, to put it another way, of a humanity having its centre in itself.

The ideal of humanity which religious morality contemplates is different. It believes that man was called into being by a higher, namely, God; that this God has made man in His likeness, with a spirit akin to His, and an adaptibility for Him. Its ideal, therefore, is humanity in the likeness of God, humanity with its centre in God.

When the matter is thus stated it is seen that the two ideals may be widely different. And this difference of ideal makes a difference in the problem to be solved and in the method to be pursued. The man who seeks to live a moral life without religion has this problem to solve: How am I to produce a harmony, to establish right relations, between myself and nature and between myself and my fellow-men? There is a world of nature and a life of nature all round me, and I share in it. Instinct, natural desire, and passion are strong within me, and urge me to follow their dictates; but I feel a higher voice in me, which belongs to me as a man, and this tells me to govern my appetites. How am I to subordinate my lower nature to my higher self, that the lower shall serve the higher, and the higher, while not crushing or mutilating the lower, be helped and not hindered by it? Again, I am only one in a world of human beings, each with a personality whose claims are as strong as my own. How am I to render to every man his due, and, while not forfeiting my own highest interests, how am I to act so that human life may not be a warfare of conflicting

claims, but a life in which there is a unity that includes these differences?

The problem presented to the man who seeks to lead a religious-moral life contains all this, too, as a matter of course. But he has a greater question still to face. How is my life and the life of man to be brought into harmony with the claims of *God* upon me? How am I, how is mankind, to live, not against God, but for Him? For mankind after the likeness of God must be mankind in perfect union with God. This problem is the deeper one, and requires a deeper method if it is to be solved. What is the method adopted by morality without religion for solving its problem? It must be comparison and submission. But comparison with what, and submission to what? I wish to do something, but first I compare my will with a standard to which it is to be submitted. I cannot take the people around me as the standard to which I will absolutely and in all cases bow myself, for they are seeking a standard like myself. If I have no religious belief I must find that standard in an impersonal ideal of human perfection, and this I get by stripping off from man all that I consider unworthy of the perfect man. My will does not meet another higher will, and submit to it. My method of attaining my ideal, therefore, must be to look at a mental picture of an ideal humanity, and sternly resolve that I will act so as to be like that. I can call in nothing higher than my own will to assist me. The non-religious moralist, therefore, must be an unshaken believer in the unaided strength of the human will. This has been boldly avowed by one body of such men who took this as their motto,

> "Consider, man, how great thou art,
> Thy *will* is thy Redeemer."

The method of the religious moralist is also comparison and submission, but he compares and subjects his will to a higher will, that of God. He contemplates man after the image of God, man in God, as his ideal, and he believes that through God in man he can attain to that ideal. As he does not seek an ideal of his own apart from God, so neither can he seek it by a way of his own apart from God. His method is not self-centred because his ideal is not.

This is a short statement of the differences between a religious and a non-religious morality, but it is sufficient to show us that it will not do to say: Let a man seek to be moral, and religion can be considered a matter of indifference. For religious morality the struggle is far deeper, and the victory is far greater. It has a

chasm to bridge which a non-religious morality knows nothing of. The difference between his actual and his ideal state seems to the religious moralist far more terrible; the word '*sin*' takes a very different meaning in his mind. This has been well brought out by Lightfoot. Comparing the Stoic Seneca and the Christian Paul, for the Stoics, though professedly believing in a God of a kind, may be taken as representatives of non-religious morality, he says: "The Stoic, so long as he was true to the tenets of his school, could have no real consciousness of sin. Only when there is a distinct belief in a personal God, can this consciousness find a resting-place. The Stoic and the Christian might use the same word 'sin', but its value and significance to the two cannot be compared. The Christian Apostle and the Stoic Philosopher alike can say and do say that 'all men have erred;' but the moral key in which the saying is pitched is wholly different. With the Stoic, error or sin is nothing more than the failure in attaining to the ideal of the perfect man which he sets before him, the running counter to the law of the universe in which he finds himself placed. He does not view it as an offence done to the will of an all-holy, all-righteous Being, an unfilial act of defiance towards a loving and gracious Father." I willingly allow that for the non-religious morality of modern times sin has a deeper meaning than it had for the Stoic, and as willingly do I allow that its ideal of humanity is higher, but I claim both effects as being the work of religion. No religion has so accentuated man's sin or man's ideal as Christianity, and its work in the world has been done since that day. It is vain for a man to say that he takes nothing from the religion around him. If he has been brought up in an atmosphere charged with it, it must have produced an effect upon him. He may be unconscious of it, but the effect is there.

Thus the difference between the two moralities, due to the presence or absence of the idea of God, *must remain; and this gives* to even the same moral actions a different quality and worth. When I refuse to do an evil deed because it is unworthy of me, I have acted well, but it is not the same thing as when I refuse because it is against the will of God. When I do a noble action because it is one worthy of man, that is laudable; but the same act has a different meaning when it is done not only because it is worthy of man, but because it is like God.

Now let us approach the subject from another point of view. What is it that enables the non-religious moralist to go on at all? If

there is no higher being at the centre of the world, if there is no supreme intelligence directing all things, how can such a man have any confidence of final victory, how can he hope that mankind will attain its goal? Does he then go on without hope, believing that blind caprice is at the bottom of things, that the universe may fight for him or against him at a turn of the wheel, as chance may have it, that all things may work together for good or for evil, or may not work together at all? Surely not; it is not in man so to do. He has a secret hope of some sort that things are working with him, that his efforts will not be vain; he believes in "a stream or tendency, not ourselves, which makes for righteousness."

Is this anything else than an unconscious belief in the 'moral government of the universe'? It is in fact a secret thread connecting him with God, which may yet become a strong cord of love binding him to the Eternal. It is the seed out of which a true religious morality may grow. No doubt it is an inconsistency in him to have such a hope, but it is a blessed inconsistency. Let him not leave off his struggles because it is inconsistent that he should have the heart to struggle; let him not cease to desire the better because it is inconsistent that he should feel confidence that that better will come. But let him not be content to leave that inconsistency unexplained, let him examine the roots of his hope and he will find them drawing their nourishment from a source of which he little thought. Something of this is expressed in the following beautiful little poem :—

" Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it pale and like a lily in bloom,
An Angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
'What writest thou?' The vision raised his head,
And with a voice made of all sweet accord
Answered, 'The names of them that love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the Angel. In a tone more low,
But cheerily still said Abou, 'I pray thee, then,
Write me as one that loves his fellow-men.'
The Angel wrote and vanished; the next night
He came again with a great wakening light,
And showed the names whom love of God had blessed;—
And lo! Ben Adhem's name led all the rest."

Would that this light might stream upon those who are now eating their own hearts in sadness because they will not see whither their own yearnings tend.

And if we look at another factor in human life, the position of the morality which refuses religion will appear still more inconsistent. In this life we have to encounter pain and suffering and anguish of body and of mind. How does a morality without religion help us here? It tells us to submit to that which we cannot help and to exercise resignation. Is your fate hard? Is your suffering severe? Meet it, accept it, be resigned to it, and you have conquered fate. But does not fate conquer me and my resignation together? A blind fate cares as little for resignation as for suffering, and sweeping heedlessly on tramples the sufferer and his resignation alike into the dust, as if they had never been. That I, a thinking, moral being, should be *overcome* by an *unmoral*, unthinking, unknowing fate, that is the contradiction. But if I know that this suffering does not come from something which has no connection with me, if I know that it is sent me by that higher will to which I submit because it is greater and better than mine, if I know that it is sent that I may be led on to my ideal and become like God, then I can understand resignation, then I can meet suffering and bear it and triumph over it; then I can see reason in my suffering, when I know that it comes from God.

Hitherto we have been going on the assumption that morality without religion could *do* what it desired. We have found that the will would not have just the same task to accomplish as in religious morality, but we have assumed that it could carry out its purposes as the religious-moral can carry out its purposes. But this is an assumption which we cannot make. The universal testimony of the heart of man will endorse the statement that the will of man is not all-powerful within him, that standing in his own strength he cannot advance as he would. It is the bitter cry of the human heart which speaks through the lips of the apostle, "That which I do I allow not; for what I would, that do I not; but what I hate, that do I......To will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do . . . I find then a law, that, when I would do good, evil is present with me." Even to attain its own goal, then, morality has need of something, and that is, a renewal of heart.

Whence come all these contradictions into which we are led by a

morality without religion? They come from this source, that we have stopped where God has not meant us to stop. It is true that He has given us the ability to set up this kingdom apart from Him, it is true He has given us freedom that enables us to rise up and say: We are our own masters, and we can order our own lives. But He has given us this kingdom that we may make Him King, He has given us this freedom that we may embrace His service, His light burden and easy yoke; He has left us able to seek to do without Him that we may be able to come without any constraint save that of love to Him, and give ourselves up freely saying, "Father, we are thine."

But one word more. We spoke of the ideal of religious morality as being man in the likeness of God; we spoke of man advancing towards that ideal with the help of God. Christianity tells us that God has set that ideal, that divine humanity, visibly before our eyes, in Him who was the chiefest among ten thousand and the altogether lovely. Christianity tells us that this ideal will be Himself our guide forward on the path towards Himself. "I am the Way, the Truth and the Life." It tells us religious morality is not a weary plodding towards a goal that seems too far away, but a cheerful advance with and growing likeness to Him with whom we are already reconciled. The truth of morality lies in religion, and we should never seek to separate the two; man's worship and man's duty go hand in hand in love to God and man. "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets."

R. MacOmish.

BENTHAM AS A MORALIST.

Bentham's ethical views are to be found in his *Introduction to the Principles of Morals and Legislation*, published in 1789, and his *Deontology*, which appeared in 1832. Of these two works the former is the more important, for the *Deontology*, which is a posthumous publication, consists only of fragments, in which it is difficult to distinguish the views of Bentham from those of his editor. The *Principles of Morals and Legislation* was intended by the author to serve as "an introduction to a plan of a penal code *in terminis*,"

and in it the author aims at "a systematic classification of delicts, with reference to the punishment to be inflicted on delinquents." But though this work is primarily a treatise on legislation, yet it is secondarily a treatise on morals. It is true important questions, such as the nature of the moral faculty, the origin of moral ideas, and the true nature of obligation, are either omitted or ignored, but it is not impossible to arrive at a tolerably complete theory of morals from the ethical discussions scattered throughout this work.

Bentham has been justly praised for the systematic nature of his writings, the unity, consistency, and thoroughness of his method, and the charm and clearness of his style. But something more than these qualities seem to have influenced his position as the leader of modern utilitarianism. There is a striking boldness and originality in his treatment of the subject of morals. He has been called one of the "two great seminal minds of his age," by no less an authority than John Stuart Mill. Whether this view is correct or not there cannot be any doubt of the fact that his treatment of morals marks an era in the history of ethical thought. He was, indeed, "the great subversive thinker of his age and country."

Bentham rejected as altogether arbitrary the older methods of the treatment of ethics, by appeals to conscience, intuitive reason, moral sense, &c. All the theories that had been previously expounded consisted, according to him, in approving and blaming by sentiment without giving any other reason for the decision except the decision itself, and as such were merely "principles of caprice." In opposition to the old views he tried to establish the principle of utility. The principle itself is nothing new, though Bentham preached it with the zeal of a discoverer, ignoring the fact that this principle was clearly and definitely enunciated by David Hume as early as in 1742, and that it was also on the general principle of utility that some of the most ancient moral systems were constructed. "By the principle of utility," says Bentham, "is meant that principle which approves or disapproves of every action whatsoever, according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question; or, what is the same thing in other words, to promote or oppose that happiness." The utility of an action, therefore, is to be measured according to its tendency to produce happiness. When Cumberland, in 1672, laid down the "common good of all" as the supreme end and standard of all right conduct, he too, like Bentham, interpreted the conception of good by reference to that of

happiness. But Cumberland, who may be regarded as the precursor of later utilitarianism, and others after him who resorted to the principle of utility, did not place their theory in direct opposition to any of the intuitive theories. With Bentham, however, utilitarianism occupies the sole and exclusive ground of moral science, and all rival theories are by him rejected as worthless. His extremely dogmatic position and his supreme contempt for the speculations of previous thinkers have not met with the sympathy of even his own followers, and the incompleteness and one-sidedness of his views may therefore be traced to this cause. J. S. Mill thus wrote of him :—" Bentham's contempt of all other schools of thinkers, his determination to create a philosophy wholly out of the materials furnished by his own mind, and minds like his own, was his first disqualification as a philosopher. His second was the incompleteness of his own mind, as a representative of universal human nature. In many of the most natural and strongest feelings of human nature he had no sympathy ; from many of its graver experiences he was altogether cut off ; and the faculty by which one mind understands a mind different from itself, and throws itself into its feelings, was denied him by his deficiency of imagination."

The first thing that strikes us in Bentham's utilitarianism is its thoroughgoing egoism. Here is the starting point of his whole system :—" Nature has placed mankind under the governance of two sovereign masters, pain and pleasure. It is for them alone to point out what we ought to do, as well as to determine what we shall do. On the one hand the standard of right and wrong, on the other the chain of cause and effect, are fastened to their throne. They govern us in all we do, in all we say, in all we think ; every effort we can make to throw off our subjection will serve but to demonstrate and confirm it." In one word, Bentham subjects his principle of utility to what he considers to be the two irresistible and universal motives :—individual pleasure and pain ; and comes to the conclusion that the rightness of an action or disposition consists solely in its tendency to produce or augment pleasure and to prevent or diminish pain to the individual. But then comes the question : How does Bentham effect the transition from this thoroughgoing egoistic position to utilitarianism ? How can the individual who is solely governed by selfish motives be induced to look to the interests of the community ? Bentham is fully aware that so long as society is constituted as it is at present of units with conflicting interests, an individual cannot secure the happiness of

the greatest number by looking to his own happiness, but then why cannot an individual derive the greatest pleasure to himself from an act of benevolence and thus make benevolence an egoistic duty? "I am a selfish man," Bentham wrote, "as selfish as any man can be. But in me, somehow or other, so it happens, selfishness has taken the shape of benevolence." Yes! this would be the case if each individual were so constituted that the actual consciousness of sympathetic pleasure produced by a beneficent action would be so keen as to more than compensate for any loss of individual pleasure that might result from such an action. We must, of course, admit with Bentham that there are "no occasions in which a man has not some motives for consulting the happiness of other men," as, for example, the purely social motive of sympathy and the semi-social motives of love of amity and love of reputation. But the very fact that men as a rule look more to their own interests than to the interests of the community clearly shows that the motives which impel us to sympathetic action are not powerful enough to react on the happiness of self. Bentham saw through this difficulty, and hence tried to effect the transition from egoism to utilitarianism by bringing the political sanction to bear upon individual conduct. By an artificial arrangement of society, that is by subjecting an individual to punishment for not being beneficent, he thought it would be possible to make beneficence an egoistic duty. If this is, indeed, possible ethics then becomes a part of politics, for utilitarianism becomes a political duty. But strange to say no moralist has taken so much pains to differentiate clearly and acurately the different spheres of ethics and politics as Bentham has done. Chapter XVII. of his *Principles of Morals and Legislation*, entitled the 'Limits between Private Ethics and the Art of Legislation', is one of the most valuable parts of that work. He points out there that though private ethics and legislation have both the same end, happiness, still, as the latter works solely by punishment, there are many cases where the legislature cannot compel a man to perform actions that lead to his own or his fellow-creatures' happiness. There are three departments of moral duty—prudence, probity, and beneficence. Prudence need not be enforced by legislative punishment. The rules of probity only stand in need of the assistance of the legislator, beneficence being abandoned to the jurisdiction of private ethics. Here, therefore, Bentham states clearly that beneficence, which constitutes the most essential part of utilitarianism, *must not* be enforced by legislative punishment.

This being the case, how is the transition from egoism to utilitarianism possible? Nor is the difficulty solved by bringing in the social sanction. No doubt the social sanction, which consists of the approbation and disapprobation of our fellow-men is more far-reaching in its effects than the legal sanction; but still, as Prof. Sidgwick has well pointed out, the social sanctions are liable to fail just where the legal penalties are defective.* For not only can social like legal penalties be easily avoided by secret crimes, the force of the social sanction can be diminished in various ways. Moreover the punishments of society are uncertain not only as regards the persons applying them but also as regards the actions society takes cognizance of, for often insignificant rules of etiquette acquire an importance in the eye of society which is denied to the weightier rules of morality. Bentham recognized also the religious sanction, but he did not think that it was effective enough in bringing egoistic conduct into harmony with utilitarianism. He did not believe in the internal sanction,—that pain attendant on the violation of duty and that pleasure consequent on doing the right which his own disciple, John Stuart Mill, regarded as constituting 'the essence of conscience'—and hence nowhere brought in the approbation or disapprobation of conscience to reconcile egoism with utilitarianism. Thus the transition in Bentham's system remains unaccounted for.

All ethical theories that are based upon psychological hedonism have considerable difficulty in accounting satisfactorily for the idea of obligation. The very idea of rightness implies the idea of oughtness, but if it is a law of nature that each individual seeks his own pleasure in every normal act of his, how then are we to account for the obligatoriness of moral duties? "If tendency to produce happiness determines the rightness of an action, how can we rise above what seems to each individual desirable, so as to find philosophic warrant for a doctrine of personal obligation?" Bentham's mode of solving this difficulty was somewhat unique. He denied obligatoriness altogether. "The talisman of arrogance, indolence, and ignorance is to be found in a single word, an authoritative imposture. . . . It is the word 'ought', 'ought or ought not', as circumstances may be. . . . . If the use of the word be admissible at all, it 'ought' to be banished from the vocabulary of morals." Bentham's solution of the difficulty, however, has not met with

* *Methods of Ethics*, Book II. Chap. 5.

the support of his own followers, for the later utilitarians do not consider the idea of 'oughtness' as a mere figment of the imagination but try to account for this idea.

The charge of selfishness has been brought against Bentham's system, and in order to meet this charge J. S. Mill had to introduce qualitative differences in pleasures. Bentham recognized only quantitative differences, and practically his system puts no check on the indulgence of individual pleasures, "beyond those which the idiosyncracies and circumstances and calculations of individuals might of themselves put, until the gratification of them is found to hurt the general utility." "Quantity of pleasure being equal," said Bentham, "pushpin was as good as poetry." The accuracy of our ethical reasoning will therefore depend upon the careful calculation we make of the pleasurable or painful tendency of an act. Bentham was the first to emphasize the importance of the empirical method in utilitarianism, but he seems to have made light of the difficulties of this method. If we are to investigate the good or bad tendency of an act we are to "begin with any person of those whose interests seem immediately affected by it, and take an account of the value of each distinguishable pleasure or pain which appears to be produced by it in the first instance," and in doing so we have to take into consideration certain properties of pleasure or pain, *viz.*, (1) its intensity, (2) its duration, (3) its certainty or uncertainty, (4) its propinquity or remoteness, (5) its fecundity, that is, the chance of its being followed by other sensations of its own kind, (6) its purity, that is, the chance of its being unmixed with the opposite kind, and (7) the extent or the number of persons affected. Bentham has done well in pointing out the different 'elements or dimensions' of value of pleasure and pain, but he nowhere applies this method himself so as to arrive at a definite scale of pleasures and pains. He does give in Chapter V. of his *Principles of Morals and Legislature* a classified enumeration of pleasures and pains, but it is not stated how this classification has been arrived at by the application of his own empirical method. A glance at this classification, moreover, clearly shews that it is most arbitrary and imperfect.* No moralist has

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* To indicate how very complicated is the method of computation which Bentham wishes every individual to adopt we shall quote his own words :—"Take an account," he says,

"(1) Of the value of each distinguishable *pleasure* which appears to be produced by it (any act) in the *first* instance.

(2) Of the value of each *pain* which appears to be produced by it in the *first* instance.

entered so fully into the question of the hedonistic calculus as Prof. Sidgwick, and his conclusion is that the empirical-reflective method is anything but capable of giving us results, relating to the comparative value of pleasures and pains, on which we can base a scientific theory of hedonism.

The defects noted above and others of a minor nature are chiefly due to the fact that Bentham looked upon ethical questions more from the point of view of the jurist than of the moralist. It is true he called forcible attention to the consequences of actions, but in doing so he seems to have overlooked the motives or sources from which these actions spring. It is true he laid stress on the effect of society and of Government on the character and actions of individuals, but he was wrong in making morality depend almost entirely on force and external conpulsion. The benevolent feelings he totally ignored, human conduct being made to depend on self-love, which was suffered to act chiefly through fear of law, or fear of God, or men's regard for the opinion of others repecting themselves. Bentham avoided the very term *conscience*, and did not even attempt to consider how this faculty may be built up out of the elements in human nature which alone he assumed to exist. Considering that the system was defective in these respects, it is not a matter for surprise that later utilitarians were obliged to introduce so many radical changes into it.

S. SATTHIANADHAN.

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(3) Of the value of each *pleasure* which appears to be produced by it *after* the first. This constitutes the *fecundity* of the first *pleasure*, and the *impurity* of the first *pain*.

(4) Of the value of each *pain* which appears to be produced by it *after* the first. This constitutes the *fecundity* of the first *pain*, and the *impurity* of the first *pleasure*

(5) Sum up all the values of all the *pleasures* on one side, and those of all the *pains* on the other. The balance, if it be on the side of pleasure, will give the *good* tendency of the act upon the whole, with respect to the interests of that individual person; if on the side of pain, the *bad* tendency of it upon the whole.

(6) Take an account of the *number* of persons whose interests appear to be concerned; and repeat the above process with respect to each. *Sum up* the numbers expressive of the degrees of *good* tendency, which the act has, with respect to each individual, in regard to whom the tendency of it is *good* upon the whole: do this again with respect to each individual, in regard to whom the tendency of it is *bad* upon the whole. Take the *balance*; which, if on the side of *pleasure*, will give the general *good tendency* of the act, with respect to the total number or community of individuals concerned; if on the side of pain, the general *evil tendency*, with respect to the same community."

*LESSONS FROM GEORGE ELIOT.**

THE object of this paper is to direct attention to some of the pleasures and the benefits to be derived from a study of the works of one of the greatest of English novelists. George Eliot is both artist and seer, and the truths which she reveals are embodied in forms of beauty. Before going on to read some of the lessons which, as it seems to me, her works are fitted to teach, I wish to say a few words regarding some special features of her art.

Some artists excel in breadth of human sympathy, in power of delineating varied and entirely different characters. Others excel in intensity of realization rather than in breadth. It cannot be doubted that George Eliot excels in breadth. We feel that the artist who has painted for us the calm intensity of life of Daniel Deronda, and the shallow pleasure-loving nature of Hetty Sorrel; the most delicately beautiful spirituality of Dinah Morris, and the cold moral impassibility of Rosamond Vincy; the barren, depraved egoism of Grandcourt, and the large Theresa-like aspirations of Dorothea, could, if she chose, hold a mirror to nature in all its complexity. Nevertheless, we find that she does not care to amuse or bewilder us with detailed paintings of nature. She seeks to excel in intensity as well as in breadth. Although she makes her pictures natural, she deliberately rejects certain aspects of nature. She does not care to depict nature in all its infinite variety, or to make her characters move in an unmoral atmosphere. She forgoes the use of those romantic incidents, crucial situations, and delicate word-fencings which constitute the stock-in-trade of the society novelists. Her art compels her to go to the hidden depths of life, and to depict men and women as they really and naturally appear when swayed and controlled by the simpler or the more complex passions and moral forces. She selects only as much of incident as is necessary to form a suitable background for depicting the inner workings, the development, and the decay of varied human natures. She does not smother her characters either in society or in incidents. Passing by the ripples that appear on the surface of fashionable society, she depicts the fierce ocean waves that lash themselves to rest even in commonplace human lives.

Thus we miss in her, on the one hand, the extensive breadth of

* Valedictory address read at the 17th annual meeting of the Madras Debating Society, November 14th, 1893.

Shakespeare, and on the other, the delicate tones and half-notes of the society novelist. But conformably to her own art she rises to rare altitudes of human thought and passion. We can look up to her for "rare discoveries and deliverances of the soul, for the quickening into higher life of our finest spiritual susceptibilities, and sometimes for the rescue of our best self from incredulity and inertia."* Thus we may characterise her art by saying that while infinite breadth and exactness were within her power, she chose to be less broad than she might have been, in order to attain to greater intensity.

But is she only an artist? Is she not a seer as well? To this question the features of her art which I have mentioned suggest a partial answer. But I must dwell on the point at greater length.

An artist looks at nature and describes what he sees there with greater or less passion and interest. A seer also looks at nature, but he *feels* in his own heart what he sees, and speaks in order that he may influence and convince. The purpose of the one is purely æsthetic, that of the other, moral. The seer bears some message for mankind or discloses some philosophy of life. On face and brow he bears the marks of the pain of moral conflict. In venturing to assert that George Eliot is a seer as well as an artist, I am aware that I am treading on very debateable ground. Dowden speaks of her as "a great nature which has suffered and has now attained, which was perplexed and has now grasped the clue,—standing before us not without token on lip and brow of the strife and the suffering, but resolute and henceforth possessed of something which makes self-mastery possible. The strife is not ended, the pain may still be resurgent, but we perceive on which side victory must lie." Principal Fairbairn says that on reading her works he used to feel of her life that "if the real corresponded to the imaginative, it could not but be rich, not only in graces and humours, but in intensity, in passion, in the tragic experiences that are to the soul what the earthquake is to nature and revolution to a people," but from a perusal of her life, he finds that "in the briefest time she glides out of the faith she seemed to hold so strongly and so earnestly, as easily and as softly as if she had been a ship obeying wind and tide and her faith a sea that opened softly before and closed noiselessly behind." Dowden wrote, I believe, before her life was published, and Fairbairn after. It is the faithful life, therefore, which

* Dowden.

has created this change of view. And yet should we judge of her so harshly because the life reveals the entire nature ? To me, at any rate, she seems to have been a pure, earnest, and noble soul, who strove to do her duty, who believed she had a message for mankind and delivered that message with prophetic conscientiousness. I must not take up space in trying to establish this position. I may, however, allow her to speak for herself with regard to her works. She writes: "My books are deeply serious things to me and come out of all the painful discipline and all the most hardly learned lessons of my life. . . . . They have made me blessed with the sense that I have done something worth living and suffering for." Again she says: "I will never write anything to which my whole heart, mind, and conscience do not consent, so that I may feel it was something, however small, which wanted to be done in this world, and I am just the organ for that little bit of work." She wrote to Dr. Albutt: "The inspiring principle which alone gives me courage to write is that of so presenting our human life as to help my readers in getting a clearer conception and a more active admiration of those vital elements which bind men together and give a higher worthiness to their existence." These quotations show that she wrote just as much from moral motives as from the pure pleasure of creation of the dramatic artist. There can be no doubt that she herself felt that she had a message for mankind. The only question then is whether she really had any message, or only duped herself into thinking that she had. To a person who knows nothing about her life and only reads her works with an unprejudiced mind it would appear that she had a message. He would not place her beside the great master-spirits of history, but would give her a prominent place among those lesser voices which call to us from a higher and a serener atmosphere. The critic might point to what he believes to be large blots in her life, and ask whether such a woman could have been a moralist. I would reply to the critic in the adapted words of Tennyson:

> "She gave the people of her best,
> Her worst she kept her best she gave,
> My Shakespeare's curse on clown and knave,
> Who will not let her ashes rest."

We cannot know all the motives of her actions, but we must perceive that in her works she *is* a seer. If we would obscure this perception by holding that her character was shallow or false, we should only be proving the baseness of our own nature.

With this somewhat lengthy introduction I proceed to the subject proper of my paper. I have been trying to make it clear that we can learn lessons from her both because she is a moralist and because she is an artist. As a moralist, she had some special lessons to teach, and a distinct philosophy of life to offer. She used her art in order to impress those lessons on mankind and to teach this philosophy. As a true artist she teaches other lessons which are even more important. In so far as her delineations are true to nature the lessons which we can learn from her are infinite. But here I can only call attention to a few of the lessons which are taught in her works.

The first lesson that George Eliot teaches us, and this is a lesson which is taught with greater or less success by all true dramatic artists, is the lesson of sympathy for all mankind, and tolerance for all sorts and conditions of men. What is the great difference which we perceive between a large and a small nature ? A man with a large nature looks at other men with large and pitying eyes. He perceives their natural imperfections and their pitiful struggles, yet he does not despise them. Rather is his heart filled with compassion for them. A small man brings to the great spectacle of life nothing but a small, hungry, shivering self, which has no charm for anything human save that which can be brought to radiate within the sphere of its own small and petty desires. Children instinctively shrink from such a man and innocent flowers wither in his presence. We are naturally drawn to the side of a large nature, because we feel that we could rest beside the deep throbbings of his heart and claim his sympathy with our deepest longings. He is to us the shadow of a great rock in a weary land, and contact with him ennobles and enlarges us. Great men in all ages have been endowed with such natures. When a great man embodies his best thoughts in beautiful language he is laying bare his heart, with all its richness and beauty, for the benefit of his fellow-men. When with his large and sympathetic vision he describes to us the passions and the struggles of our commonplace fellow-mortals, he is enabling us to study nature with other, larger eyes than our own. Shakespeare prompts us to grasp our lowly neighbour by the hand and call him brother. So George Eliot. Her power of delineating character in its real essence is so great that we are compelled to sympathise with all sorts and conditions of men. There is no nature so shallow but she finds some trace of beauty in it. The poverty of nature and the stains of sin cannot alienate the passion-

ate attachment of her heart to all that is human. The long unnatural uses of a defeated life, which distort the character and render it grotesque, cannot hide from her eyes its hidden possibilities of beauty. She finds true manhood in common day labourers and a perception of the true philosophy of life in village housewives. Her intense sympathy lights up the life of commonplace, unheroic humanity, and makes it divine.

Half the miseries of life arise from our own narrowness and inability to sympathise with natures which are different from ours. All great artists, and George Eliot in an especial way, serve as eyes for us, enabling us to see what there is of truth and beauty even beneath the most rugged or repulsive exteriors. If we could only have the deep glancing eyes of the large-souled man, we should not be so petulant or vain. Because we have not such eyes, we ought to learn of those that have. The works of George Eliot remind me of an observation which has struck me as containing a great amount of truth, that the more we know of most men, the more we learn to sympathise with them.

In such a broadening of the bounds of our human sympathy there lurks a hidden and a very serious danger. Sympathy may make us first compassionate and then callous to sin and moral wrong. It may degenerate into the moral indolence which tolerates all things, because it will not take the trouble to think or to condemn. George Eliot preserves us from this danger by the strength and intensity of her own moral nature. Her pictures of life, though sympathetic, nevertheless rest on the granite-like foundations of the conscience, the moral perceptions, and the moral will. She makes us sympathise with frail human natures, but never with human wrong or sin. To her life is so real, and actions so fraught with consequences, that nothing can induce her to give the sanction of her approval to any wilful misuse of the one or misdirection of the other. It is a striking feature of all her novels that she makes very little of worldly success or worldly calamity. Of course worldly calamity claims her sympathy. But she points to something which is infinitely more tragic than the greatest earthly tragedy,—the tragedy of the slow death of a human soul. Moral degradation, and the decay of the spiritual faculties of man are to her infinitely more painful than any form of physical evil. The greatest physical good becomes a trifling thing when compared with the spiritual redemption of a soul, or the attainment unto epic life of an aspiring nature. In a writer who possesses the power of sympathy with human

imperfection in so marked a degree, we might not unnaturally expect to find at least some extenuation for human depravity, as being a product of heredity and environment, and as beyond the domain of the moral law. But not so. George Eliot perceives that moral evils are often the harvest of the sins of our ancestors. But she makes it clear, it seems to me, that a deliverance from the fetters of heredity *is* possible for all of us. She does not believe in the ultimate dissolving force. But she sees the actual process of dissolution going on. Development and deterioration in human character are shown to be acts of the will, either a conscious triumph over circumstances, or a wilful giving way to evil influences. Thus the moral element in her novels is so strong that in spite of the fact that she compels us to regard our fellow-men with infinite "pity and fairness," we are never required to lose sight of the eternal distinction between right and wrong.

From this we should expect that George Eliot would use all her powers in impressing the claim of duty and of the moral law to supersede individual desires and passions. So she does. The sublime and subduing authority of duty is one of her most favourite themes. She does not therefore care to depict any great and commanding genius who sets the laws of society at defiance or overleaps the bounds of the moral law. She takes common; lowly men and women, and according as they are faithful or unfaithful to to the call of duty, makes them heroic or base. The sacredness of humdrum work is one of her strongest convictions. In a world where restless vanity is so active and we are all tempted to scramble for pre-eminence we owe much to her who teaches us in unforgetable words to prize the lowly path of obscure duty. The following words of Myers are well fitted to impress on our minds George Eliot's lesson on duty. "I remember," he says, "how, at Cambridge, I walked with her once in the Fellows' Garden of Trinity, on an evening of rainy May, and she, stirred somewhat beyond her wont, and taking as her text the three words, God, Immortality, and Duty—words which have been used so often as the inspiring trumpet-calls of men—pronounced with terrible earnestness, how inconceivable was the first, how unbelievable the second, and yet how peremptory and absolute the third. Never, perhaps, have sterner accents affirmed the sovereignty of impersonal and unrecompensing Law. I listened and night fell. Her grave majestic countenance turned towards me like a sibyl's in the gloom; it was as though she withdrew from my grasp one by one the two

scrolls of promise and left the third only, awful with inevitable fate." I shall not pause to try to prove, what I firmly hold, that George Eliot's position is inconsistent. I would only express my thankfulness to her because she has taught us, what with her prophetic eyes she saw very clearly, that the claim which duty makes on us ought to supersede every other claim.

The path of duty is not always, or even ordinarily, an easy path. Sooner or later, the inclinations and the moral law must come into mortal conflict. To be faithful to duty involves pain and self-sacrifice. The necessity for self-effacement in the cause of duty is therefore another of the lessons—perhaps the grandest lesson—that George Eliot teaches us. There is no other writer in the whole range of fiction who tells us so plainly that our individual claims and our passionate selves ought to be suppressed or superseded when in conflict with morality and the social law. George Eliot in her novels is no advocate of the "divine right of passion." It is when the passions on the one hand, and the moral law on the other, come into conflict in the lives of her finest characters, that we realize that we are witnessing a moral crisis, and we hold our breath to see what the issue will be. In some the struggle is soon ended. The passions prevail and we see the ghastly spectacle of a moral corpse. That weird figure in Romola, which holds us in awe as with a vice, that of Tito Melena, owes all its effect to this delineation of moral decay and death due to a giving way to the passion for self-indulgence. In others the struggle is long and full of pain. The victory leaves deep traces on their minds. Maggie rejects union with the man who gave her greatest physical pleasure—to accept for herself the livelong misery of a moral solitude. Romola would run away from her post of duty, but is brought back to it by the strong voice of Savanarola—to live in daily contact with a being whom she morally loathed. Fedalma renounces the strongest passion that can control a woman's heart, the passion for her lover—to lead the forlorn hope of restoring her tribe. So with others. It is the noblest natures, endowed with the greatest capacity for joy that are made to pass through the severest ordeals of self-effacement.

George Eliot teaches us very impressively that true life begins for us when we have ceased to be egoistic and have begun to look on ourselves, not as self-centred, but as members of one organic body, having distinct organic functions to perform. So long as we care only for ourselves we are, in the estimation of George Eliot,

morally dead. It is only when we realize that our life is not our own that we begin to live and to grow. This knowledge can come to us only through trial—trial which purifies and makes strong, whether it be to endure the dull pain of a baseless calumny, or to lead lives of large usefulness to our kind. The following words which George Eliot puts into the mouth of Savanarola describes her philosophy more adequately than anything that I could say. She did not believe in the Divine therein referred to, but the words will nevertheless serve as a realistic representation of her philosophy of life. "The higher life begins for us, my daughter, when we renounce our own will to bow before a Divine Law. That seems hard to you. It is the portal of wisdom and freedom and blessedness. And you stand aloof from it. You are a pagan . . . . . What has your dead wisdom done for you, my daughter? It has left you without a heart for the neighbours among whom you dwell; without care for the great work by which Florence is to be regenerated, and the world made holy; it has left you without a share in the Divine Life which quenches the sense of suffering self in the ardours of an ever-growing love."

But why should duty make such claims on us, or why are we to forego anything for its sake? As a child of this century George Eliot perceived that the human species is an organism, which has the power of developing or of degenerating to an infinite extent. She perceived also that each individual member of the organism has a living, organic function to perform, and can either retard or hasten the development of the organism. The ultimate perfection of humanity and its organic growth in all that is strong and pure and holy, were to her articles of faith. She realized, further, that the functions of the different members of the organism are various and dissimilar. The functions of some are comparatively trifling, whereas those of others are very important. Even slight failure in the latter would maim the organism far more seriously than the total destruction of the former. Hence the reiterating emphasis with which she testifies to the truth that men and women, more richly endowed with human nature than others, bear on their heads a very solemn responsibility. She regards them as sentinels on duty who are set to guard the camp in which their comrades lie asleep. On their faithfulness depends the safety of the entire army. The forces of evil are ranged outside, ready, if these are found at any time to be sleeping at their posts, to surprise the camp and destroy the work of centuries. Hence the higher the

nature, the greater the need that it should be true to its highest calling, and the more fierce the fire of trial and sacrifice through which it must pass. For it is only through trial, sometimes even through a crushing of the joy of life, that such a nature can ordinarily be made strong and able to do its part well. The world is sad and needs its sympathy and help even more than its joy.

Laborious duty or high sacrifice is not required of the characters that are less deep. The contrast between the severe renunciation of the nobler natures and the thoughtless joy of the shallower, is often very striking. We are made to feel that this is as it ought to be. Yet, even these latter, it is shown, act rightly only if they do their little duties well. This for two reasons. Their work, though small, cannot be done by others. Moreover, and this is what seems to be more important to George Eliot, it is in their power to help or mar the work of ages, because they can either obstruct or assist those larger and diviner natures which happen to be born among them. She realizes, with all the ardour of feeling of a nineteenth century prophetess, the truth that little acts of selfishness and self-indulgence practised by little men, may blast the entire lives of other and infinitely worthier beings, who, were they allowed to live and grow, might raise the race a step nearer to its ultimate perfection. Hence her passion for duty and self-sacrifice, as binding on great and small alike. For every human action helps or hinders the evolution of the race. "Our deeds are like children that are born to us—they live and act apart from our will. Nay, children may be strangled, deeds never, they have an indestructible life both in and out of our consciousness."

I shall not pause to inquire whether duty and the higher life cannot make any higher claim on us. To do the right because it is the right seems to me to be the motive which is worthy of the highest in us. But all of us need to be told how vast the consequences of our action are. To do this and to shew the province of duty seems to me to be work as worthy of a prophet as anything else. For even those who believe in a God of all the earth cannot form a loftier conception of the will of God towards man, and therefore of man's duty to God, than that he should grow in every way to the full measure of his human powers. I would observe also, that to those of us who are not gifted with large intellectual or moral powers, who have neither the genius nor the moral force to carry out large plans of deliverance for mankind, it is a refreshing thought that our humble faithfulness to lowly

duty, does in some measurable way help forward what is good, retard the forces of evil, and contribute towards the ultimate perfection of humanity.

Faithfulness to duty, and the readiness to efface our own claims and passions when they come into conflict with the moral law, are necessary then, ultimately, for the development of the human organism. But to concentrate our attention solely on duty and self-sacrifice may lead to a very serious error. Moral indolence may deceive us by putting on the garb of duty and self-sacrifice, if we are made to forget that the sphere of duty is a constantly widening sphere, and that self-sacrifice means not the effacement of our individuality but the suppression of the lower self in order that the higher may attain to real life and vigour. These truths will not be forgotten if George Eliot's entire philosophy of life be kept in view.

The development of the human organism is the ultimate object in view. But this development depends entirely on that of the individual members. The necessity for self-development is thus another of the lessons that George Eliot teaches us. What has gone before is a prelude to this. Devotion to duty simply means that we are living members of the organism and not dead or effete ones. Self-sacrifice is ordinarily the only possible beginning of the real life, the life that becomes stronger through increased devotion to duty and subjection of the lower self for the sake of the higher. As this life becomes fuller and deeper, the sphere of duty continually broadens, the faculties develop, and are exercised in a constantly widening field. Self-development is a necessary accompaniment of duty and self-sacrifice. This is taught us in nearly all of George Eliot's novels. The plots of more than one of them turn entirely on this. They depict, as I pointed out in another connection, either a process of development beginning with some severe act of self-effacement, and progressing through growing devotion to duty, or the opposite process of deterioration, progressing just as steadily through a constantly increasing indulgence of the lower self. In some other novels she depicts the failure of large and heroic natures to attain to the development and use of all their faculties. But this is shewn to be mainly due to the moral stupidity and indolence of those who went before them, and those who surrounded them; and the purpose of these novels is to incite us to greater moral thoughtfulness. In her later novels she matures her art by making it to centre on this more complex passion of aspiration for an epic life, in the place of the simpler passions of love and revenge.

This passion is shown to be as pure, as noble, and as worthy of the highest in us, as even the passion of love between man and woman. It finds an adequate realization in her last and greatest novel, *Daniel Deronda.* There it is shown how engrossing and ennobling the passion for an epic life can be. There it is shown also that the self-development which accompaines the epic life is a development of the entire nature, of the affections and sympathies just as much as of the intellect. "My own experience and development," she writes, "deepen every day my conviction that our moral progress may be measured by the degree in which we sympathise with individual suffering and individual joy."

In this century of doubt and unbelief I do not know whether there is any other call so well fitted to rally the moral forces of all thoughtful men on the side of all that is pure and true as the call to self-development in the interests of humanity. There is no other call which would exercise to such an extent all our faculties, and which, if obeyed, would do so much to remove what seems to me to be the greatest obstacle to moral progress, namely moral indolence. I must bow in gratitude to the writer who has shown us so clearly that here duty lies.

It will not be altogether out of place to point out here how very much needed these lessons are in India at the present day. We are being constantly told that we live in an age of transition, and that our actions will have very momentous consequences. There seem to be very many epic lives possible for us, lives of far-resonant action, lived in the cause of truth and progress. But we do not perceive that to live such lives is a duty which does really rest on some of us. Still less do we perceive that there is a duty which all of us have to perform—the duty of allowing our faculties to develop to their full extent, and of exercising them in hearty co-operation with all that is good. We are content to be indifferent and passive. But in the moral world, just as in the physical, a condition of passivity or stagnation is impossible for organic beings. If we do not progress, we must degenerate. And the lives of most of us are seats of constant degeneration. Those who look with longing eyes to see traces of the divine in us often find vast possibilities for good in us when we are young, but as we grow older these traces become fainter and fainter, and when we reach our manhood they often entirely disappear. Thoughtfulness or any exertion for good which does not directly appeal to our impulses, becomes impossible for us. And if, perchance, some finer soul is

born among us, filled with nobler thoughts and reaching after loftier ideals, we crush it out of existence by our moral indifference and indolence. No wonder that the labours of those who work for the good of India are often so entirely futile. The waves of their enthusiasm break themselves in vain against the rocks of our moral indifference.

Yet, if we would think at all, and if we have the faculty of true manhood in us, how clear it is, that in every age, and more especially now, there is an eternal necessity for our never-ceasing development. This development ought to be in different directions. Some are born to be thinkers, some to be actors. Still all ought to be moral men. At this particular time in India, development in character and in the affections seems to me to be what is more specially needed. I refer to such a development as had been going on in the nature of Deronda until the moment when he was called upon to enter on his mission on earth—a development which enabled him to realize in imagination the struggles and sorrows of human beings entirely removed from him, and which created in him the power to sympathise with world-wide movements of human amelioration, and at the same time feel the throbs of those hearts that beat next to his own. We hear of movements for removing the load of oppression that is weighing so heavily on our own people. A moral change in our character, it seems to me, will help these movements more efficiently than any amount of agitation and external help. When we begin really to feel and to suffer for the oppressed, their deliverance will not be far distant.

These three calls, the call to duty, to self-sacrifice, and to self-development, are logically inseparable, and taken together may claim the allegiance of our entire nature. I will not here attempt to say whether George Eliot's peculiar philosophy of life gives either an adequate motive or a sufficient inspiration for the leading of this higher life. Here I shall only express my gratitude to her because she has made it so clear that a self-centred existence is an existence at variance with the eternal laws of the universe.

I shall now refer to a few other lessons and deductions. First, George Eliot teaches us what the attitude of the mind should be when failure and despair stare it in the face. This is the proper counterpart to her lessons about duty and development. We try to achieve some little good which seems to be within our power. Our efforts end in failure. The forces of evil are too strong for us. They sweep away in one destroying flood our toilsome erections

of years of patient labour. Now, just as in action George Eliot is satisfied with no shallow optimism which hopes that all is for the best and therefore will not do its best, so in suffering and despair she teaches us the worth of a noble, calm, and contented resignation, which is entirely free from any idle fretting or dashing of the head against the inevitable. Although she has no fear of any dreams that may come in the sleep of death, the ills of life and the thousand shocks that flesh is heir to, do not prompt her to make her *quietus* with a bare bodkin—for she knows that her life is not her own, but is to be lived and used for the good which she may yet be able to do.

Secondly, there is another truth which George Eliot impresses on us, and if there is one thing more than another for which we ought to be thankful to her, it is for this. She talks of duty and sacrifice and aspiration. But, with the eye of a true nature-artist, she perceives that for most men and women these things are impossible of attainment through their own unaided efforts. Hence she describes, more beautifully and more powerfully than most writers, the wonderful influence for good which is exerted on one individual soul by another. All of us know that to persevere in a difficult course of duty, or to undergo some severe act of sacrifice, or with pain and effort to choose out for ourselves a path which will employ all our powers to the full,—to do these things for their own sakes and influenced by nothing more sensuous than the inspiration of these ideas, is grand and noble. But we feel our nature to be weak. And to most of us duty and effort and an epic life will lose much of their mountain-summit appearance, if they can be attained along lines of sympathy and love. George Eliot perceives this, takes up the theme, and sanctifies it. It is not principle or the inspiration of an idea, but prophetic zeal, or moral truth and purity, or even childish innocence, when embodied in a living, breathing, human being of real flesh and blood, that effects a change or achieves a moral result in her finest characters. She perceives that even the shallowest nature has some element of truth in it which could be developed if a sufficiently strong spiritual impulse were brought to bear on it. In the prison scene in Adam Bede, when the delicate and intense spirituality of Dinah Morris comes in contact with the shallow, thoughtless, and pleasure-loving Hetty, a cry for pity and mercy is wrung out of even such a nature as hers. George Eliot feels the wide-reaching influence of love and sympathy so deeply that more than once she depicts with unusual tenderness the pathetic spectacle of a great love being apparently wasted on an

object which is entirely unworthy of it. We are made to feel that in spite of the seeming waste such a love as this is a very noble thing, which works in some unknown way on the side of all that is good, in bringing about the ultimate redemption of mankind.

Here I cannot help referring to what I think is a strange inconsistency in George Eliot. She perceives the electrifying power of personal influence and love. But she fails to see that that this influence and love can emanate only from a Being above us, and that when excited by this Being it makes the highest heroic action possible for all of us.

Lastly, I would refer to one other trait which we find in her writings, namely reverence—reverence for the past, reverence for institutions and systems of thought that are doing any good, and reverence for men and women. It is her shallowest characters that are shown to have no feeling of reverence for their own earliest associations. To more than one of her grandest characters the path of duty is seen to be marked out through reverence for their respective pasts. Her reverence for institutions and systems of thought is even more striking. She writes : " Pray do not ask me ever again to rob any man of his religion as if you thought my mind tended to such robbery. I have too profound a conviction of the efficiency that lies in all sincere faith, and the spiritual blight that comes with no faith, to have any negative propagandism in me. In fact, I have very little sympathy with free-thinkers as a class, and have lost all interest in mere antagonism to religious doctrines. I care only to know, if possible, the lasting meaning that lies in all religious doctrine from the beginning till now." "The first thing to teach," she writes to Oscar Browning, " is Reverence, reverence for the hard won struggles of many generations." Why should she, she asks him, hurt the numbers who loved and trusted her through her writings? Why, if she deeply sympathised with their faith even if she had ceased to hold it, should she carry the weapons of scorn and refutation against the host of ideas that were bred of purity and virtue?

So too, her reverence for men and women. Of this I have spoken already. It is the secret of her art. She perceives hidden beauty in the most commonplace characters and high aspirations in our ordinary fellow-mortals. She looks at human faces with the intense, longing, searching, prophetic eyes of her own Mordecai, and finds hidden traces of the Divine in all of us—traces which, when the adequate influence is brought to bear on us, burst into flame and

illuminate our entire nature. That tone of intellectual or moral superiority which says to others, "Touch me not, for I am better than thou," is entirely repugnant to her nature. In her novels we find deep reverence for all that is human and all that is good.

And here, in India at the present day, I do not know whether there is any attitude of mind which ought to be cultivated more carefully and more steadily by us, or which is often so entirely neglected, as the attitude of reverence for our past and for the good which we perceive in any system of thought or institution. A shallow intellectualism, helped by a superficial scepticism, is undermining the foundations of our faculties of reverence. I am not referring at all to the spirit of earnest enquiry and earnest doubt which prevails so largely among us now. I refer to another spirit which always accompanies earnest enquiry and doubt, namely, the spirit of flippancy, and of scoffing at cherished convictions and at things held in reverence by our fellow-men. This spirit, George Eliot teaches us, and every true nature-artist teaches us, is not a sign of wisdom or depth at all, but is rather a badge of shallowness of nature and inferior thinking. We ought to be extremely careful not to encourage such a spirit. It is the deepest and the best natures that are habitually the most reverential. George Eliot has very often been compared to Goethe, and her lesson on reverence may not inappropriately be given in those words of Goethe which I had occasion once before to quote, that true culture consists in reverence for what is above us, reverence for what is around and equal to us, and reverence for what is beneath us.

I must not conclude without at least briefly touching on one other point. George Eliot did not believe in the existence of a personal God. And yet, as I have tried to show, all her practical lessons are the very highest which are taught by the best of those who do believe in God. Is it, then, possible to live as she wants us to live, with no support save what our own selves afford us. Does the life of George Eliot supply us with an answer to this question? We find that she was always groaning under a heavy load of responsibility. She even once expressed the wish that she had not been born. We cannot say how far this state of mind was owing to the original constitution of her nature. But I have very little doubt that a strong faith in a personal God watching over her and caring for her would have very materially diminished her habitual melancholy and despair. Her precepts, were we to try to follow them by our own efforts, would produce an intense strain on our entire spiritual

nature. We should be able to find no rest unto our souls, and we should be led to seek for help and guidance from a quarter where, for some reason unknown to me, George Eliot, so far as we know, did not seek for it. This is the thought with which I would wish to close. Some of us, like her, may be breathing uneasily in an atmosphere of doubt and despair. Doubt is disheartening, and we may be tempted to sit still and hear one another groan. The old sanctions of duty may have become cruel mockeries to us, and the temptation may at times be very strong to banish thought, and, bursting all bonds, live even as the beasts that perish. If such a temptation ever assail us, let us look to this soul which was perplexed just as much as we are, and yet never lost her faith in what is highest in our human nature. When doubt gnaws at our hearts and despair numbs our spiritual faculties, she appeals to what we feel is above our doubts, namely, that which is highest in our nature, and asks us to be faithful to that. Let not doubt and despair retard us from trying to lead the higher life. And if we are thoroughly sincere, and entirely reverent with our doubts, I feel certain that our very efforts after a higher life and their oft-repeated failure, will make us realize our own helplessness, and by stirring again in us the natural longings of our heart, will ultimately lead us to the feet of Him in whom we live and move and have our being.

K. Chandy.

COLUMBA'S REMEMBRANCE OF IONA.

Columba, the apostle of Scotland, left Ireland, which was already in large measure a Christian land, about 563 A.D. It is well-known how he settled in Iona, the island which has ever since held so high a place in the hearts of all Christian men, and especially of all who have any connection with the Keltic race. With the support of a steadily increasing band of devoted followers, many of them Irishmen like himself, he founded monasteries, or 'families' of Christian workers, in many suitable localities throughout northern Scotland, or Pictland, as it was termed in those days. When he died, in 597 A. D., Christianity was established on a firm basis in the whole wide region to the north of the Firths of Clyde and Tay; and in a generation or two thereafter the whole population of those lands had become professedly Christian.

During his thirty-four years of missionary toil Columba was

indefatigable in journeying wherever his presence was required, whether among the fierce rude Picts or in his native island, in which his influence continued to be great both as the most distinguished of living churchmen and as a member of one of its royal houses. But wherever he journeyed his heart turned always to Iona. In every interval of rest, it was there that he loved best to be. It was there too that he died peacefully and beautifully, having planted seeds which are bearing fruit in every corner of the world to-day.

In all their labours Columba and his 'families' used every available means for bringing Christ's teaching to bear on men :—the industrial arts as they were known in those days, superiority in agriculture and in fishing, the education of the young. Everything was employed that could serve as a proper channel for the heavenly influence to flow into the lives of men. Especially was Columba known as a friend of poetry. A good many poems in the Gaelic tongue have been preserved, which have, with greater or less probability, been ascribed to his authorship. One such poem was discovered in the present century among some Irish manuscripts in the Burgundian Library at Brussels. It is accepted by the best authorities as in all probability a genuine composition of Columba's. It is certain that it dates from near his age, so that, even at the lowest, it expresses what those who well remembered him knew to be his feelings towards his island home. There is no more interesting relic of that obscure but never-to-be-forgotten age.

For the metrical form in which the English translation is given below we are indebted to the Rev. Dr. Douglas Bannerman of Perth, the Convener of the College Committee of the Free Church of Scotland.

The situation is that in one of his laborious journeys Columba thinks of Iona and especially of its "lovely heights" (in Gaelic *Uchd Ailiun,* literally, 'breast of beauty'). These heights are evidently the rocky knolls at the south-western corner of the island, which are still known as the *Uchdachan* or 'breasts'. Dun-I is the name still applied to the highest hill in Iona. *Cul-ri-Erin* (back turned on Ireland) was the watchword which Columba gave to his companions when he chose Iona as the centre of their life-work, choosing it partly because from it, unlike the islands farther south, his native land was no longer visible. The name is still given to a cairn on the highest point of the Uchdachan which is said to mark the spot from which Columba looked in order to make sure

that from no spot of his chosen abode could he see the shores of his beloved Erin.

Whatever else it does, the little poem testifies on the one hand to Columba's devotedness to his Master's service and on the other to that love of simple nature which is so eminently characteristic of the Keltic race, of which he was one of the noblest ornaments.

I WOULD I saw the pleasant heights,
Uchd Ailiun in Iona :
Fain would I spend my days and nights
By Dun-I in Iona.

There, sitting by the grey rock's head,
I'd watch with gladsome eyes
The heaving waters round me spread,
And hear their music rise
To their great Father overhead,
Who rules them from the skies.

Pleasant to me the smooth white sand ;
Dear the white waves to me ;
Dear are the sea-birds on the strand ;
Pleasant in church to be,
And to hear the roar along the shore
Of the surrounding sea.

I would I saw its tides that sweep
By sound and skerry* still,
And heard the coil the sea birds keep,
Fluttering and screaming shrill ;
And saw the great sea creatures dip
And dive beneath the hill.

Then in my heart the thought would be :
"My back's to Erin's shore."†
When her blue hills afar I see,
I rue the past once more ;
With grief and shame my sins I name ;
'Twere long to count them o'er.

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* A low flat rock covered, or nearly covered, at high tide. † Cul-ri-Erin.

And yet I bless the Lord of all,—
  Angels and men on earth,—
Who keeps His own through fault and fall,
  Who guides us from our birth :
He hears and saves us when we call
  By land or strand or firth.

Well may I search the books for cheer
  To weary souls to bring :
Well may I join the brethren dear,
  When psalms of praise they sing ;
Well may I cry to God on high,
  Of heaven and saints the king.

Pleasant to work with willing hand,
  Food with the poor to share ;
To pluck the duilisc * from the strand,
  The fisher's rod to bear ;
And again to dwell in the lonely cell,
  And meet with God in prayer.

Such counsel came to me in prayer,
  Thinking on days gone by.
God's servant am I everywhere ;
  The king, who reigns on high,
From every evil work and snare
  Preserves me graciously.

LITERARY NOTICES.

God's City and The Coming of the Kingdom. By the Rev. Henry Scott Holland, M.A. London : Longmans, Green, and Co., 1894.

THE first four sermons in this volume were delivered on a special occasion to the Bishop of St. Asaph and the Clergy of the Diocese, the rest were preached in ordinary course. The division of the book, *viz.*, 'The City of God', 'The Methods of the Kingdom's Growth', and 'The

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* *Anglicé,* dulse—an edible sea weed.

Story of the Kingdom's Coming' is simple; but a similar perspicuity cannot be said to characterise all the sermons, more particularly the four preached in the presence of the learned audience. We have tried with but partial success to follow the sequence of their thought, in order to present an intelligible outline, but in the vigour of the preacher's eloquence the ideas grow vague and are lost. Interesting questions are started, which find *either no solution*, *or a solution* so indirect as to evade the ordinary reader. Why, for example, he asks, has the name of the Church—'The Holy Catholic Church'—become to many synonymous with "something narrow, and hard, and warped, and pedantic, and aggravating, and pinched, and cruel?" The only answer we can discover is an idea expressed by the preacher in a later part of the sermon, in another connection, where we find the following sentence;—"We can never interpret or justify the Church's regulated ministries, its apostolic succession, its priestly organization, unless we have started from a spiritual motive, to which these all respond; a spiritual mind, which finds in these its instinctive realization."

Again, to take another illustration, in a later sermon Canon Scott Holland declares that "the peculiar worship of the Church marks the point at which the differences between those who hold to the essentiality of the Church and those who do not reach their extreme acuteness." Pages are devoted to an elaborate picture of the worship of the Church, but we look in vain for any characterisation of the worship of those bodies who do not accept apostolic succession. Canon Scott Holland claims that the worship of the Church—by which is meant the High Church—has two special notes bearing on the character of the spiritual life which it encourages. Based on action, it appeals directly to the will. "Our success in worship depends on the degree with which we can identify our will, our active consent, with the thing done by God in our midst." And, secondly, it is our entire manhood which worship summons to the act in all its several faculties. The intellect, the imagination, the character are all drawn into the act of worship. These two marks of worship we frankly accept; but we ask wherein the worship of those who do not hold with Canon Scott Holland falls short?

The whole trend of thought in these four lectures is so mystical, and the expression of the ideas so indeterminate, that those outside the sacred cult are involved in hopeless bewilderment. One passage may suffice in illustration. Talking of the Church, or the Kingdom into which the believer by one act of faith has entered, Canon Scott Holland says:—

"The Kingdom! It is a kingdom into which he steps; a kingdom which closes in around him, and clasps him about with friendly embracement; a kingdom which reaches away far above out of his sight, in ordered sequences of ministry and love knit fast to one another by regulated interchange of gifts—principalities, and powers, and dominions, and lordships. Up and up they spread, ring above ring, sphere within sphere, until they are linked by

invisible bonds into that central glory which is the Home of God. And round and about him on every side spreads the rich splendour of a realm that is alive with concerted companies, all aglow with serviceable motions, gliding to and fro in the rapid and serene succession of ordained industries. And, through all, there goes the strong pulsations of that eternal song which takes its rhythm from the reasonable worship of those four and twenty elders who for ever bow their heads under the recognized counsels of the purpose of God and cast their crowns before them on the glassy sea, and utter their unpausing Liturgy, 'Amen; Alleluia!' And there are vast world-judgments that are proceeding with the orderly movement of a fixed programme; and there are swift messengers that pass and repass with signs and cries. And there are thunderings, and lightnings, and voices."

In reading that portion of the book which is devoted to the parables of the Kingdom one is inevitably compelled to contrast Canon Scott Holland's method of treatment with that of Dr. Dods. With his charm of voice and manner and rushing eloquence the London preacher will doubtless draw larger audiences than the Scottish professor, but in suggestiveness of thought, and keen spiritual insight Dr. Dods's influence must necessarily be more helpful and lasting. Canon Scott Holland is hortatory rather than didactic. Pages upon pages are devoted to elaborating and impressing a simple, often commonplace, idea. One cannot fail to be impressed by his extraordinary gift of expression, his cultured eloquence, and his general mastery of the art of the preacher. Every page shows his capability along these lines, but the volume does not display much power of elucidating truth, or of leading the reader into fresh fields of thought.

The Muhammadans—1001-1761 A.D. By J. D. Rees. Epochs of Indian History. London: Longmans, Green, and Co., 1894.

No historian could desire a more inspiring subject than that which was committed to Mr. Rees. In the earlier portion there is just enough obscurity to task his critical powers. The history of the great Moghul Emperors can scarcely be touched without awakening the keenest interest. And in the decline of their empire there is that element of pathos which attaches to the fall of anything that once was great. It was therefore with great expectations that we opened this book—expectations which we cannot pronounce fulfilled. Mr. Rees has thrown away the great advantage of a single definite object by wandering at large over the whole world of Islam—and beyond.

Why he should drag in the Crusade of Edward I. and even the affairs of Sweden and Denmark passes comprehension. These and many other strange excursions are outside the attempts he makes to fix the dates of Indian events by reference to contemporary European history. These attempts in theory are to be commended, but in many cases, we fear,

they are actually references from the known to the unknown. Moreover, the writer is evidently not strong on history outside his own subject. His references to such well-known characters as Barbarossa, Montrose, Columbus, and even Charles I., are not free from error, while he describes a king who reigned from 1324 to 1351 as contemporary with Edward III. *and Richard II.*

As a rule Mr. Rees keeps to the plain track, dealing with reign after reign as he comes to it. This is perhaps not the highest art, but it is at least safe, and when he abandons this method, the lack of arrangement makes us welcome his return to it. The confusion reaches its climax in pp. 23-27, where charitable readers will be driven to the theory that here the compositor indiscriminately shuffled the sentences he found in the manuscript. It does not say much for the proportionateness of the book, that more space is given to Mahmud of Ghazni than to Akbar. Nor is there any sign of that grasp of the subject which would give life to the history previous to Babar. There is no attempt to rise above the monotonous task of recording dryasdust details of the rule of the earlier dynasties. But the attempt on the last page to generalise reconciles us to the absence of earlier attempts. Akbar and his successors fail to rouse our author. But in truth he seems wanting in that sympathy with the characters and aims of others which is so indispensable to the historian. Shiyya and Sunni to him seem separated only by a debate on the history of twelve centuries ago. He has eyes for the material only.

On the whole the style is easy. It is marred, however, from time to time, by a sentence fearfully and wonderfully made, on purpose apparently to show by how many devices clauses can be looped together, or how far the sentence can wander from its original starting-point without reaching a full stop. Occasionally also it forgets its dignity and sinks to the repetition of an Anglo-Indian joke. Moreover, we would suggest the alteration in the second edition of such blunders as 'different to', 'paven', 'neither he nor Nur Jahan play', and 'eruption into Bengal'. Nor would the book lose by the omission of the puerile sneers at Indian Christians and at Stanley and Du Chaillu which disfigure it at present.

The author forgets his responsibilities as writing for a Series. He devotes twenty pages at the beginning to going to and fro in the earth discussing Greeks and Scythians, Hindus and Arabs, without any compunction. This perhaps would not matter very much as it helps to fill up, were it not that in the remarks on the Hindus—quite outside his subject, he comes into conflict with Mr. Dutt, the author of the first volume of the Series. Moreover the wider the field covered, the more room for error. Gibbon is not the safest guide as to Asiatic matters, and Mr. Rees might do well to revise his remarks on Harun al Rashid

and the Tartars. Similarly in his conclusion, it is more than likely that he is introducing discord into the Series by his remarks on Afghan affairs—the relevancy of which and of most of this chapter it is hard to discover. Surely the editor of the Series should prevent such unfortunate overlapping. From him, too, we have a right to expect better illustration in the matter of maps than has yet marked the Series. We must apparently content ourselves with the same frontispiece to all the volumes—a physical map of India ; but why should we be mocked by such additional provision as is made in this volume of 'Epochs of India'—a 'Map of the World as known to the Ancients', really as it was never, is not, and never will be known to anybody—and a map of 'Turkey in Asia, Arabia, Persia, Afghanistan, Beluchistan'?

Lord Clive. By Colonel Malleson. Rulers of India. Clarendon Press, 1893.

THIS is a delightful book. Though the author does not palliate Clive's faults he writes with an enthusiastic admiration for his great subject which communicates itself to the reader. The style is fresh and vigorous. The narrative is marked by that conciseness, proportion, clearness, and spirit which reveal mastery of the facts. The latest authorities have been laid under contribution, and Clive's conduct at last is put probably more nearly in its true light than ever before.

We have noticed one or two instances of syntactical looseness and a few misprints. The general editor of the Series is to be congratulated on having secured Colonel Malleson to write this volume, but scarcely on the remarkable inconsistency in the spelling of geographical names which has resulted. As usual, most of the places mentioned in the book are not marked in the illustrative map prefixed to it, while, of the few that are, half are spelt in one way in the text and quite differently on the map. And this in Sir William Hunter's special province!

Longmans' Colonial Library.

Where three Empires Meet. By E. F. Knight.

MR. KNIGHT spent a great part of 1891 and the earlier months of 1892 in Kashmir and the mountain ranges to the north of the far-famed 'Happy Valley'. During his stay he visited Leh, saw a good deal of the Buddhist monasteries, was through the Hunza-Nagar campaign, and had many opportunities of becoming conversant with the state of affairs in that interesting district, "where three empires meet." The result of his visit has been the production of a most entertaining volume. He has presented his readers with some 500 pages of brightly written matter, every line of which well repays perusal.

Mr. Knight very sensibly does not attempt any dogmatic theorising as

to what ought to be done or left undone on the frontier, thereby setting a rare example to other writers on Indian affairs, the strength of whose convictions is in general directly proportional to the depth of their ignorance. Throughout a large part of his journey he was in the company of Mr. Shedding, a civil engineer, who had undertaken the work of constructing the Gilgit and other strategical roads ; and he has nothing but praise for this energetic Englishman and his assistants. From them he received many little acts of kindly hospitality ; and the success of his travels was in a measure due to their advice and assistance.

One of the most striking features of Kashmir is the prevalence of cantilever bridges, the archetype if not the actual model of modern constructions like the Forth Bridge. The cow-killing difficulty seems to our traveller to involve the curious anomaly of the religious prejudices of the minority being enforced upon the majority by severe punishments. Surely, however, he is in error when he asserts that Muhammadans have been imprisoned for killing *oxen* in time of famine. Mr. Knight was very unfavourably impressed with the native Kashmiris, whom he describes as dirty, treacherous, and cowardly. From all he was able to observe, the influence of British supervision is distinctly beneficial to the bulk of the populace, the only people to object being the small body of utterly corrupt Hindu officials who regret their lost opportunities of pillage and oppression. We cannot help agreeing with Mr. Knight that a great opportunity was lost when we parted with the right of ruling this fertile and healthy district. Without endorsing all Mr. Rudyard Kipling's magnificent day dream, it still seems clear that a semi-military colony would have had every chance of prospering in a climate so congenial to the English constitution.

Among the most interesting people encountered by Mr. Knight were a group of six Kafirs, who were being personally conducted by Dr. Robertson round the Indian Empire, in order that they might be impressed with a due sense of its magnitude and importance. These simple people were not without a sense of humour, and were fond of playing upon the horror caused by their supposed cannibal propensities. Among other amusing anecdotes given of them is one which shows how primitive are their customs. They were immensely surprised at finding it necessary to purchase provisions with money, and innocently objected that without money a man might starve. It was admitted that this was so, and the result of the admission was to send the enquirer into fits of laughter, in which he was joined by his companions.

Like all travellers Mr. Knight had great opportunities of posing as a *hakim*. He seems, however, to have confined his practice to two very innocuous specifics—the bath and Holloway's ointment ; but even with these he attained high brevet rank in the estimation of his patients.

Mr. Knight's pages give us a very vivid account of the capture of Nilt

and the subsequent operations among the mountainous wilds of the Nagar district. The Nagaris on the flight of the Thum of Hunza became extremely friendly, and were evidently disposed to rejoice over their release from the rigorous thraldom in which they had been held. The Hunzas, also, were only too glad to exchange the oppressive tyranny of the Thums for the clemency and justice of the English conquerors. This feeling was no doubt largely helped on by the prevalent impression of the treachery of Russia, which was believed to have egged on the tribesmen to war, and to have left them in the lurch after promising them assistance.

We cannot further reveal the details given by Mr. Knight, but we would advise every one who wishes to know more of the state of things on the frontier to purchase his volume, the merit of which is enhanced by a good map and over fifty well-executed illustrations. Messrs. Longmans and Co. are to be congratulated on this addition to their Colonial Library.

The Elements of English Constitutional History from the Earliest Times to the Present Day. By F. C. Montague, M.A. London: Longmans, Green, and Co., 1894.

The object at which Mr. Montague aims in this book is to provide "such an account of the growth of English institutions as may be intelligible to those who are only beginning to read history." School histories are as a rule too general in character for one who wishes to study the constitutional history of England, while the great constitutional histories we have are far too difficult for beginners. Mr. Montague is probably right in his belief that there is no book that provides exactly what he has sought to give, still the aim of his book is much the same as that of P. V. Smith's *English Institutions.* It is impossible without teaching a history to pronounce decisively on the question whether it is in all respects suitable as a text-book, but certainly Mr. Montague's volume seems exceedingly good. It is eminently readable, and while perhaps it does not furnish so many details as *The English Institutions,* it will be found, we believe, by most students to be more interesting and living than the latter work is generally thought to be. Possibly the arrangement has something to do with this. In a constitutional history, no doubt, the matter must necessarily be arranged more or less topically, but it is well, especially for beginners, that this should not be carried so far as to make the reader fail to see the connexion between the different parts of the Constitution and the influence of the development of one institution upon that of another. Mr. Montague has produced a constitutional history that runs parallel to the histories with which those for whom he writes are already familiar. This is an advantage for both

teacher and student, and we believe that they will not be slow to appreciate the merits of his book.

Mr. Montague does not of course claim originality for his work. He has even, he admits, subordinated his own preferences at times, and bowed to authority. His book, too, is necessarily far from complete. Many things have had to be omitted altogether, and much has had to be only slightly sketched that one would like to see more fully described. In his last chapter, for example, which brings the history down to 1888 and the Local Government Act, and contains an exceedingly good account of the way in which Great Britain is governed at the present day, he might, perhaps, have found room for a short account of the process by which Bills are transformed into Acts. He has not made it clear also to whom the Irish Secretary is Chief Secretary, nor has he mentioned the institution of the office of Secretary for Scotland. A book of this kind, however, that only aims at being 'a primer', as Mr. Montague modestly calls it, must always afford many opportunities for pointing out deficiencies, and what is omitted ought to be supplied by teachers themselves. It only remains to add that the book is excellently printed and is provided with a good index.

Elementary Trigonometry. By H. S. Hall, M. A., and S. R. Knight, B.A. London and New York : Macmillan and Co.

NOTWITHSTANDING the fact that there are already several good text-books of elementary trigonometry in the field it is certain that this work will win favour both with teachers and with students. Messrs. Hall and Knight are already well known for their concise and lucid treatment of elementary algebra ; and perhaps the best commendation that we can give of the present work is to say that it possesses all the merits that characterise previous works by the same authors. It is sure to be largely used in this country. It contains a good deal more than is necessary for our F. A. students ; but that need not be any hindrance to its use in the F. A. classes, for which it is eminently suitable. As it comprises only those parts of the subject that can be conveniently treated without the use of infinite series and complex quantities, it does not fully meet the wants of our B. A. students, though even these are likely to benefit from a study of the more advanced chapters.

The authors state that the general arrangement of the different parts of the subject has been adopted mainly as the result of teaching experience ; and on the whole the order followed has much to recommend it. It differs, however in one or two important respects from that which our own experience seems to point to as the best As in several other well-known text-books the trigonometrical ratios are first defined for angles restricted in magnitude, and the fundamental relations between the ratios proved for such angles ; and then after the student has had a good

deal of practice in the application of this kind of trigonometry to the solution of geometrical questions, he is introduced to the definitions and properties of the trigonometrical ratios as applied to angles of any magnitude. Our experience in regard to this matter is that when students first come to know the trigonometrical ratios as functions of angles restricted in magnitude it is difficult to get them ever to look upon them as any thing else, or to prove the fundamental propositions of trigonometry for angles of any magnitude. We have found it advantageous, therefore, to begin by giving general definitions and by making the proofs of fundamental propositions as far as possible applicable to angles of any magnitude. Nor do we experience much difficulty in following this plan, except, perhaps, in connection with the propositions relating to the functions of compound angles. We ought to say that in giving definitions of the trigonometrical ratios we find the terms 'abscissa' and 'ordinate' useful. In one or two other particulars we should not follow the order adopted by Messrs. Hall and Knight, but, as they state in their preface, it will be easy for teachers to adopt a different order of treatment if they prefer it.

The practical aspects of the subject have been well kept in view, the chapters on logarithms and on heights and distances being full and clear. It is perhaps unnecessary to add that in their exposition the authors have had all the assistance that good printing can afford, and that altogether the book is got up in a very attractive style.

NOTES AND EXTRACTS.

THE Report on the Administration of the Punjab and its Dependencies for 1892-93 is a somewhat bulky volume. Besides the usual account of the administration of the Province during the year it contains such information as is supplied for this Presidency in the Manual of Standing Information recently noticed by us. Seeing that during the last ten years changes have been taking place more rapidly in the Punjab than in most parts of India, and considering how much interest is centred in the north-west frontier of India, it would have been well, we think, to have issued the Standing Information in separate form.

We shall first notice the chief features of the Report for the year under review, and then refer to some of the changes that have taken place in the last ten years. The year 1892-93 was on the whole a prosperous year, though it was a very unhealthy one. The weather was marked by great extremes. The hot weather of 1892 was exceptionally hot, and the cold weather rains of 1893 were exceptionally heavy and continuous. As in the case of the October and November rains in Madras, the winter rain-

fall in Northern India seems to be almost wholly determined by the occurrence of more or less severe cyclones; and in the first three months of 1893 there were eleven well-defined storms, four in January, four in February, and three in March. Accompanying the excessive rainfall there was general and severe cold; and the prolongation of the rains into the time of the spring harvest did considerable damage to the crops. But the spring harvest was an exceptionally good one; and altogether the year 1892-93 was a very favourable one for agricultural operations. The area of crops harvested was much above the average, the only important crops that showed a decrease being rice and sugar-cane. The abundant rainfall caused a decrease in the area of irrigated and a very marked increase in the area of unirrigated crops. The prices of rice, maize, linseed, and raw sugar rose somewhat during the year; otherwise the prices of agricultural produce were less than in the previous year. The price of wheat fell considerably, but as the prices ruling in England were very low, the export trade was very small.

Trade during the year 1892-93 seems to have been rather slack in the Punjab. The trade of the previous year was characterised by abnormal activity in the export of food-grains and oil-seeds, and was generally very brisk. The trade of 1892-93, therefore, shows to less advantage when compared with that of the previous year than when compared with the average for the preceding five years. As regards the external trade of the Province there was a falling off both in imports and exports. The deficiency under both heads is almost wholly attributed to slackness of trade with Kashmir, which is accounted for by the prevalence of cholera there and by the heavy custom dues levied by the Kashmir State. As compared with 1891-92 the rail-borne trade of the Province showed a falling off both in imports and exports, but was slightly in excess of the average for the previous five years. The export of raw cotton has undergone remarkable fluctuations within the last few years. In 1889-90 the exports of this commodity were valued at 63½ lakhs, in 1891-92 they had fallen to 6¾ lakhs, while in 1892-93 they had again risen to 36 lakhs. Among the other articles of export that showed an increase in 1892-93 were manufactured cotton, liquors, and oil-seeds. The increase in oil-seeds took place under rape-seed and jinjili, which were sent to Karachi and Bombay. In the matter of exports the seaports of Calcutta and Bombay showed increases, whereas Karachi showed a considerable decrease. Both as regards exports and as regards imports, however, Karachi remained the most important seaport for the Province.

The land revenue demand for the year was nearly three lakhs in excess of the demand in the previous year, and the percentage realized was only slightly less than in 1891-92. Financially, however, the year under review compared somewhat unfavourably with its predecessor. This was due chiefly to a marked falling off in the revenue from forests and to

reduced irrigation on land paying owner's rates. The unusually large rainfall naturally had the effect of reducing the area irrigated, which would have been much less had it not been for the large area irrigated for the first time by the new Chenab Canal. Both on this canal and on the Sirsa branch of the Western Jumna Canal great progress was made in the year under review. Very satisfactory progress was made also with the colonisation of the crown lands on the former canal, the area allotted up to the end of the year amounting to nearly 350,000 acres. In a few years these lands will no doubt give a very substantial return on the money spent on the canal and the irrigation works connected with it; and, what is of more importance still, they will serve to mitigate the severity of those periods of distress to which the Punjab is peculiarly liable. Among other works on which public money was expended in the year under review were several important water-supply and drainage schemes. The Delhi water-works were formally opened in October, 1892.

The year 1892, for which the vital statistics are given, was the most unhealthy on record. Cholera appeared in epidemic form for the sixth year in succession, and the death-rate from this cause was 3·70 per thousand, the highest rate recorded since the introduction of registration. But the great mortality was chiefly due to fevers, which gave the excessively high rate of 34·83 per thousand, which exceeded the average rate for the previous five years by 11·56 per thousand. The number of deaths caused by small-pox was comparatively small. The introduction of animal lymph for vaccination has rendered this precautionary measure much more popular with the people, and the passive resistance to vaccination which has hitherto been shown by the inhabitants in many parts of the Province is gradually disappearing. It is worthy of note that in the year under review the death-rate among Muhammadans was 8·05 per thousand greater than that among Hindus. This the Sanitary Commissioner ascribes to the fact that the Muhammadans as a class are poorer and less well fed than the Hindus, and therefore physically less able to cope with a severe epidemic of fever. It is perhaps needless to state that the mortality among infants was exceedingly high. Along with an unusually high death-rate there was a fairly high birth-rate, characterised, as in the previous year, by a considerable excess of male over female births.

The unhealthy nature of the season had an adverse influence on the progress of education, and there was an actual decrease both in the number of educational institutions in the Province and in the number of pupils under instruction. In the case of institutions the decrease was altogether confined to private institutions, the figures for which are of a somewhat untrustworthy character; and in the case of pupils the decrease took place in these institutions and in the lower departments of public institutions. The course of education in the Punjab seems to

be periodically subject to fluctuations arising from the prevalence of insanitary conditions; and we have little doubt that the next Report will show a more satisfactory state of things. Even in the present Report there are not wanting signs of progress. The percentage of pupils who pass beyond the primary stage is increasing; and the increase is specially noticeable in the case of students receiving a university education. Whereas in 1883 there were only 113 students attending college, in 1893 there were 819. In the same period, too, the income derived from fees in schools and colleges rose from Rs. 1,33,889 to Rs. 5,00,109. Perhaps the least encouraging feature of education in the Punjab is the slow progress that is being made in the instruction of girls. In the general summary prefixed to the present Report we find the significant statement that outside mission schools discipline is hard to maintain. We hope the Lieutenant-Governor fully recognises the force of this statement, and is somewhat more generous in the assistance which he gives to those who are pioneering female education in the Punjab than our own Government is inclined to be in regard to the assistance which it gives to those who in this Presidency are even yet pioneers in the work of extending the benefits of education to the poor and down-trodden classes.

Much of the standing information contained in the Report is of a very interesting character, but we can only notice some points connected with the recent census. From the figures showing the main languages spoken by the people of the Punjab it would seem that the Urdu type of Hindi is gradually superseding the indigenous languages. Tibetan alone makes way against the Hindi dialects. As regards the principal religions of the Punjab it appears that the number of Muhammadans is increasing at a rate slightly greater than the rate of increase for the whole population, while the rate of increase among the Sikhs is somewhat less than the rate for the whole population. Christians show a high rate of increase, but they are not yet a large community. It is estimated that the population of the Punjab is now 40 per cent. greater than it was at the time of annexation. The rate of increase during the decade 1881-91 was 10·8 per cent., which is much the same as the rate for Britain. The figures showing the migration of the people are interesting. There is no marked tendency as a whole to migration to British territory from Native States or *vice versa*, but whereas in 1881 the balance of migration was in favour of the States it is now in favour of British territory. The only portion of the Province where real pressure of population is felt is that which lies immediately under the hills, but even here density of population has not been a bar to immigration. There is no very marked tendency for the people to collect in towns. Immigration into any district from adjoining districts is very largely immigration of females; and the large immigration from the North-Western Provinces is chiefly due to the exchange of women in marriage across the Jumna. But

women are now sought for in marriage from localities more remote than formerly.

The average duration of life among the people of the Punjab is comparatively short, and the proportion of children is large. Among females marriage is almost universal, but among men there is a considerable proportion who never marry at all. The age of marriage seems to depend largely on locality, and increases rapidly from east to west. Polygamy is not common, and is practically confined to the wealthier classes. The proportion of widows to the total female population is high, and is slightly higher among Hindus than among Muhammadans. But the proportion of widowers to the total male population is much higher. The proportion of females to males is very low, being only 85 to 100, as against 107 to 100 in Scotland. The proportion of women to men is generally speaking highest among the outcasts and vagrants and lowest among the higher castes.

THE Report of the College Council for 1893 begins as usual by enumerating the changes in the staff of the College and Institution. The changes in the European staff were more than usually important. Mr. Laidlaw resigned his appointment in the College in order to take up ministerial work at home; and Mr. Michie Smith gave in his resignation on his appointment as Director of the Solar Physics Observatory about to be built on the Palni Hills. Mr. Laidlaw's place on the staff has been taken by Mr. W. Meston; and Mr. Michie Smith has been succeeded by Mr. Moffat, who acted for him while he officiated as Government Astronomer. The other changes in the staff were comparatively few and unimportant.

Both in the College and in the school there was an increase in the average number on the rolls as compared with the previous year; and in both departments the average daily attendance, though it showed a slight falling off as compared with the previous year, was satisfactory. The increase in the average number on the rolls of the College was due to the large number of those who were admitted to the Senior B.A. class, in one or more of its branches. This more than counterbalanced the decrease that took place in the strength of the Junior F.A. Class. This decrease was due to the smallness of the pass in the Matriculation Examination of 1892, which again explains to a large extent the increase in the average number on the rolls of the school. But along with an increase in the Matriculation class, there was also some increase in the classes of the lower school. As might naturally be expected, the income derived from fees in the year under review was considerably in excess of the income for the previous year.

In the various public examinations of the year the students of he College acquitted themselves with a fair amount of credit. In the

Matriculation Examination the pupils of the school made a considerably more satisfactory appearance than in the previous year; but the percentage of those who passed was far from being as large as it ought to be. It is evident that some years must yet elapse before the schools of the Presidency can fully adjust themselves to the altered conditions of the Examination; and it cannot be denied that in the meanwhile what is felt as real hardship will be experienced by managers and teachers. But the object for which the change was made is worth striving for; and with steadiness and perseverance on the part of all concerned there is no reason why it should not be in time attained. The amount of knowledge which a boy who has passed the Matriculation Examination may be expected to possess is certainly neither too broad nor too deep a foundation on which to rest the superstructure of a university education; and it will be a serious blow to education generally if pupils, teachers, or managers begin to think by reason of failure that the standard that has been set up is too high. They, it seems to us, will take the right view of the case who shall regard the greater efforts that must now be put forth to meet the exigencies of the higher standard as part of the firmer discipline through which, as Dr. Miller has recently said, steadiness and tenacity of purpose may be implanted in the people of India.

The Report very fitly alludes to the encouragements that have recently been given by the College to those of its graduates who desire to continue their studies to a higher stage than that represented by the possession of the B.A. Degree. Among these are the studentships in Biology, History, and English recently founded by the Rev. Alexander Miller of Buckie and the Principal. The fitting up of a room for M. A. students is also noticed. Beyond such help as is afforded in ways like these the Council will make no attempt to do more for M. A. students than give them occasional help and guidance. It believes that not the least of the benefits to be derived from advanced study is that training in habits of self-help and self-reliance of which the majority of Indian students stand so sorely in need.

A Report of the College Council would be incomplete without reference to some building operation; and so the present one tells of a very important addition that is being made to the buildings available for College purposes. This is the conversion of the building adjoining the new College church and hitherto used as a place of worship, into a hall suitable for public meetings and addresses. The new hall will be known as the Anderson Hall, and will, as the Report says, form a fitting memorial of one whose name ought never to be forgotten in connection with the history of the College, and the history of education in Southern India. Towards the expense of the necessary alterations Rs. 8,000 have been contributed by Dr. Miller, while a further sum of £100 has been

contributed by a gentleman in Scotland who was a pupil of Mr. Anderson, before he came to India, and who desires in this way to express his approval of the step that has been taken to perpetuate the memory of his teacher and friend.

The Report was read at the annual distribution of prizes, which took place on the 6th of April. The Hon'ble Mr. A. T. Arundel presided, and after distributing the prizes delivered the usual address. Mr. Arundel had visited the College two days before, and he began by speaking of the many evidences he then noticed of the progress that had taken place in several important departments of human knowledge during the last thirty years. He also alluded to another fact which his visit to the College had brought home to him. He knew, he said, what the student's life is, but he had never before realised how hard and how full of uphill work is the life of a professor or teacher ; and he gave expression to the respectful sympathy which he felt for all the teachers of the College and Institution amid the discouragements that could not but occasionally beset them. He called attention also to some of the more encouraging features of the teacher's work; and in particular noted how much the usefulness of the College had been extended within the last thirty years. The progress as shown by statistics was almost startling, but there was another and more important direction in which progress had been made. The moral standard of educated men was being gradually raised. As Collector of the Kistna District for five years Mr. Arundel had introduced a large number of graduates into the public service; and he could testify that these men possessed a much higher tone of morality than the old public servants, among whom were also to be found many honourable men.

Addressing the younger boys Mr. Arundel spoke of the danger of too much study and too little play, and advised them to try to find some interest out of school hours such as boys in England have. To the elder students he addressed some words of counsel regarding the way in which they ought to lay out the resources of their lives. He urged them especially to find room in life for some work of well-doing that would make those with whom they came in contact the better for having known them. They ought if possible to find room for new work in the education and elevation of their women, and endeavour to make the next generation better than the present.

In spite of all that has been written on behalf of the pariahs and in spite of the Order of the Government that has been named their Magna Charta, little has yet been done, in some parts of the Presidency at least, to remove their disabilities and redress their wrongs. This fact has been very forcibly impressed upon us by a perusal of the Report of the London Mission, Salem, during the past year. Both Mr. Robinson and Mr. Dignum

speak strongly on the way in which the pariahs of the Salem District are denied the rights which the Queen's Proclamation ought to guarantee to them. The most hopeful feature of the pariah question is that here and there the pariahs themselves are waking up to a sense of the injustice done them by their oppressors. How far the memorial recently got up by pariahs in Madras is the result of this awakening we will not venture to say; but there can be no doubt as to what the pariahs mean when they ask education for their children, and even express the desire that their children may become Christians. They have begun to perceive that it has not been eternally decreed that they shall remain degraded and oppressed, and that there exists a way by which they may attain to the rights of full citizenship.

Besides referring to the pariah question the Report before us touches on one or two important points connected with education. The London Mission maintains a high school in Salem; and during the year a large expenditure was incurred in the purchase of furniture. The school was also well manned with teachers, and was characterised by the inspector as a fully-equipped and well-managed institution. A small grant-in-aid was received from Provincial funds, but an application to the municipality was refused on the ground of want of funds. This is another instance of the difficulty that managers of aided schools are every where experiencing in getting such help from Government as Government has by its declared policy pledged itself to give. It is to be hoped that next year's budget will show a revised and more equitable allotment of educational funds. At a time when its finances are in a straitened condition, it is surely a very suicidal policy for Government to starve that form of agency by which education can be most economically carried on.

While speaking of the work of the high school in Salem, Mr. Dignum takes the opportunity of replying to a charge frequently brought against mission high schools, that they have been established and carried on irrespective of the needs of Indian Christians. He believes that there is little truth in the charge any where, and he has no difficulty in showing that it does not apply to the high school in Salem. Of the Christians who attend the school six out of ten are free scholars, whereas of non-Christians only three in a hundred are free scholars. An unprejudiced outsider would be likely to suppose that here, at all events, too much is being done for the Christians. But it would be wrong also to draw this conclusion without a knowledge of the circumstances of the pupils.

When reviewing the Salem Report last year we contrasted the slow increase of the Christian community in this district with its rapid growth in the Cuddapah District. The excessive poverty of the people and the backwardness of education are assigned as causes of the slow growth of the Christian community in the Salem District, but these, we presume, do not differentiate Salem from Cuddapah, and the reason for the differ-

ence must evidently be sought elsewhere. The difficulties attending the education of children in the villages of the Salem District appear to be great; and in some of the out-stations the education of Christian children is neglected. It seems to be very difficult to get a supply of village teachers; and Mr. Dignum is of opinion that it is necessary to have a central boarding school in which promising boys from the village congregations can be accomodated and brought under discipline and Christian influence. This is an opinion that seems to be growing among missionaries.

COLLEGE NOTES.

I WISH to ask special help from all former students into whose hands this month's Magazine may come, in making the forthcoming issue of the College Calendar as nearly perfect as it can be made. In the years during which it has been appearing, the Calendar has made considerable approaches towards accuracy and completeness. I think it may be safely called a creditable production, on the whole, and one that will stand comparison in every respect with similar publications anywhere. It is, however, not so perfect as all connected with the College ought to wish that it should be; nor is it possible to make it so without further effort on the part of all who are in a position to give help.

The new issue is to appear in July, before the second term begins; and all contributions towards its improvement ought to be made before the end of the present month. The arrangements for this year are being made, like those of last year, by the Rev. E. M. Macphail. I hope that many communications which will both lighten his labours and conduce to their bearing better fruit, will reach him before the month of June begins.

The section of the Calendar in which the help of former students is most required, is of course that which aims at giving a complete list of those who have graduated from the College, together with their present addresses and occupations. Mr. Macphail has already sent copies of last year's lists to some who have undertaken to be helpful in this matter. I hope that all such lists will be returned to him, with whatever corrections or additions may be necessary, not later than the 31st of May. But it will not do to rely on the lists thus distributed alone. Every one whose name has appeared in former issues of the Calendar and who has changed his occupation or his residence during the bygone year, ought himself to intimate the change either to Mr. Macphail or to some one who is known to be acting for him. Moreover, those who graduated in March 1893 (apparently 107 in number) ought to send a

notice of how they are now engaged, whether they are still students in some professional college or have entered on any line of active work. Of such, only the names appeared last year; as only the names of those who graduated in March last will appear in this year's issue. But the lapse of a year must have settled most of them either in some active employment or in preparation for some profession: and this it is particularly desired to put on record. If a graduate's name is once upon the list, it is not likely to be altogether overlooked afterwards; but there is some risk of its being overlooked if no information be forthcoming at the commencement of his career.

There are some other points to which I would ask the careful attention of all who are disposed to give assistance. For instance: all who can will do us a favour if they will intimate (with the exact date) the death of those graduates—alas! too many,—who have passed from among us since May 1893. Then again, it would be a favour if all who have the opportunity would go carefully over the lists of former years with the view of ascertaining whether any who have graduated from the College have been by accident omitted. More than one who is well-known to myself was, unintentionally of course, left out in the earlier issues. I have little doubt that there are still some whose names ought to appear but do not.

Once more,—I would request all our graduates who have recently taken a second degree, B.L., for example, or M.A., *to remind* Mr. Macphail that they have done so. Such information may no doubt be got, and will be got, by the compilers of the Calendar from the ordinary lists of the University; but there is a certain danger of one or two names being passed over if the University lists are trusted to alone.

To conclude:—there is the pretty numerous class of those who have graduated, but not directly from the College, though they have not attended any other place of education since they left it. All such ought to be regarded as our graduates; or, at all events, they may fairly be regarded as being so if it is their wish to have their names permanently connected with the College. In some cases those who fall into this category are credited by the University to "The Madras Christian College and Private Study." When this is done, there is not much difficulty about the matter. But there are cases also in which those who have received either the whole or the chief part of their college training here appear in the Gazette with "Private Study" alone appended to their names. Those whose success at the degree examination appears in this form, have little chance of being included in the Calendar unless they ask to be so. I hope that all who have graduated after leaving but who have any just claim to be regarded as having graduated from the College, will see that the needed notice is sent in without delay.

No doubt there are other sections in regard to which help and information are desirable, and all suggestions will be thankfully received and carefully considered. It is however in making up the lists of graduates that the assistance of former students is especially solicited. If the points touched upon are attended to by all old students who read these Notes, and if they will kindly take the trouble to do what I have ventured to ask, the Calendar when it appears in July 1894 will be still more satisfactory than the issues of earlier years have been.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE behaviour of liquids under pressure has formed the subject of a prolonged series of experiments by Mr. Carl Barus during the past few years. In his earlier experiments he extended his investigations to temperatures and pressures as high as 310° and 600 atmospheres respectively, but recently he has far exceeded even this by means of a new compression pump with which he can get pressures of two or three thousand atmospheres. The results obtained with it show that the isochor of a liquid, *i. e.*, the curve representing the relation between pressure and temperature when the volume is constant, is a straight line as long as the pressure does not exceed a thousand atmospheres or so nor the temperature a certain limit, *e. g.*, 115° in the case of ether, but that above such limits it becomes curved. The deviation from the straight line occurs generally between 1000 and 1500 atmospheres, and is a decidedly abrupt phenomenon. Mr. Barus considers that this indicates a change of molecular state, and Mr. J. W. Rodger points out that his explanation is supported by the fact that in the dissociation of gaseous substances like nitrogen peroxide and acetic acid curved isochors are obtained which apparently bridge over the gap between the simple and the complex molecular states. This analogy would also indicate that as the curvature of the isochor for alcohol is in the opposite direction to that of the isochors of the other liquids examined, the alteration of the molecular state of alcohol is in the opposite sense to that of the other liquids, the liquid alcohol molecule apparently becoming simpler under great pressure, while those of the other liquids become more complex.

MR. BARUS has also made experiments on the change of state from solid to liquid, similar to the classical experiments of Andrews on the change from liquid to gas, and has arrived at the important conclusion that there exists a critical temperature for solid-liquid where the two states merge into one. The substance tested was naphthalene, and a

number of isothermals were plotted for solid-liquid naphthalene between the temperatures of 60° and 130° and between the pressures of 40 and 1700 atmospheres. These show that as the temperature increases the volume of the liquid on the verge of solidification decreases while the volume of the solid on the verge of fusion increases, though less markedly. The lines drawn through the points on the isothermals corresponding to these volumes would meet in the region of pressures above 4000 atmospheres and temperatures above 200°, and in this region therefore there must be a critical point for solid-liquid naphthalene.

THE solid-liquid isothermals are also like those for liquid-gas in having two parts for change of state, the curve obtained by increasing the pressure and passing from the liquid to the solid being quite distinct from that which is obtained on passing from the solid to the liquid. Besides this, when the liquid begins to solidify, the curve becomes suddenly parallel to the axis of volumes, whereas when the solid melts, the curve gradually bends round until it becomes parallel to it and nearer to it than the other. These isothermals may therefore be regarded as curves of double flexure of the same general form as those suggested by Professor James Thomson for the liquid-gas isothermals.

THE great difficulty of distinguishing by the ear between the various octaves of a note of high pitch has led Mr. F. Melde in his acoustic researches to rely exclusively on the vibrographic method, using the microscope in examining the traces obtained in order to get accurate results. He prepares the plate for taking the traces by melting a mixture of stearine and olive oil and spreading it over the plate with the finger, thus obtaining a thin layer with delicate ridges which can be renewed by simply passing the finger over it. Short pieces of hair from a violin bow serve as tracing points, and if one is attached to each of the vibrating bodies, say a tuning fork of high pitch and a rod vibrating longitudinally, and the plate is drawn rapidly past them, curves are obtained which can be easily compared under the microscope. Mr. Melde finds it to be better to set tuning forks in vibration by rubbing a wet glass rod over a piece of cork attached to one of the prongs than by using a violin bow, because the intensity of the sound is greater, and it can be used with either hand or with both hands.

THE light emitted by the small luminous beetle, *Photinus coruscus*, has been subjected to spectroscopic examination by Mr. A. F. Miller, and he has found that it consists of light of two different kinds. One kind consists of a glow of a pale greenish tint which is emitted from the lower part of the insect's abdomen. It is pretty constantly visible and gives a faint spectrum consisting of a wide green band situated between λ 5160

and λ 5805 approximately. The other kind is emitted in flashes from the same region of the abdomen, the average duration of a flash being about a quarter of a second. This light is of a green colour also, but is much brighter than the other, and gives a spectrum which extends continuously from about λ 5000 to about λ 6605. From this it would appear, as Mr. Miller points out, that the whole energy devoted by the insects to the production of light is expended in originating those rays which powerfully affect the visual organs, support being thus given to the conclusion of Professor S. P. Langley that nature produces the most economic kind of light.

THE persistence of luminous impressions on the retina has formed the subject of further investigations by M. Charpentier. The duration of the persistence of an impression exhibits two distinct phases. During the first the intensity of the impression remains constant, and the phase has already been shown by M. Charpentier to be inversely proportional to the square root of the intensity of the impression and also to the square root of its duration. During the second phase the impression becomes gradually weaker until it disappears. To study this phase he fixed on a sector of a black disc a number of pieces of paper so as to form the arcs of concentric circles, subtending the same angle at their common centre. Some of these pieces of paper were white and others of various shades of grey, and he found that when the disc was rotated the images of the brighter arcs seemed to subtend a larger angle.

To study the influence of the duration of the impression he fixed on the disc pieces of paper of the same shade but subtending different angles at the centre. He then found that the duration of the persistence of the impression increased in proportion to the increase in the duration of the impression itself. The second phase of the persistence, accordingly, increases with the intensity and the duration of the impression.

It was also observed that the persistence is more prolonged towards the centre of the retina.

ANOTHER very interesting fact regarding vision discovered by M. Charpentier is that the different coloured rays which form white light are not perceived at the same time, there being a delay in perceiving them which increases with their refrangibility. He has found that this fact can be verified directly by illuminating the slit of a spectroscope with an instantaneous light, such as that of an electric spark. The whole length of the spectrum is not then exhibited at once, but the various parts of the spectrum from red to violet appear in succession with very great rapidity. Another experiment which he has devised for showing this consists in revolving a reversed white sector in front of a black background, the sector having its centre of rotation in the middle

of its base. The speed is greatest and the duration of illumination least at the point of the sector. The sensations due to the different colours composing the white being unequally retarded, these colours are seen in succession at the point from red to green. Blue and violet are difficult to see, but they can be seen if the eyes are shut and then quickly opened. The colours are only separated if the duration of the excitation does not exceed one five-thousandth part of a second.

IT was recently stated in *Nature* that the U. S. Bureau of Weights and Measures has decided to use the metre and the kilogram as fundamental standards, and to consider the yard and the pound as derivatives from the metrical standards—a decision which practically means the adoption of the metrical system by the United States.

PART XIV. of *Epigraphia Indica*, which was issued in March, contains articles by Professor Kielhorn of Göttingen on a copper-plate inscription of Karnadeva from Benares, a stone inscription of the poet Gangadhara from Govindpur, and a rock inscription of Udayamana from Dudhpani. Professor Venis of Benares edits a copper-plate inscription of Vaidyadeva of Kamarupa, and some copper-plate grants of Govindachandra of Kanauj. Only a few pages, however, of his second article appear in this number. Prof. Bühler of Vienna writes on some specimens of Jaina sculptures from Mathura and on ten inscriptions which were found by Mr. Rea in the Bhattiprolu *Stupa*. The data for fixing the age of these inscriptions are very incomplete, but Dr. Bühler is inclined to place them not much later than the edicts of Asoka. If this estimate of their age is correct, the characters in which they are inscribed prove that several well-marked varieties of the Southern Maurya alphabet existed during the third century B.C. This, Dr. Bühler thinks, is their chief value. They will strengthen the position of those who with him believe that the art of writing was practised in India for many centuries before the accession of Chandragupta to the throne of Pataliputra.

In the present number it is announced that the publication of *Epigraphia Indica* will terminate with the issue of Part XVI.

IN a review of a work on *Milton's Prosody* by Mr. Robert Bridges, a writer in the *Athenæum* makes the interesting suggestion that Milton owed an important part of his poetic power to his blindness. Milton, the reviewer says, is "the greatest master of *fusion* in our language—a fusion which manifests itself not only in the arrangement of the pauses, but in command over all the resources of the poetic artist." Yet he did not show this power in his earlier work, nor in fact until he became

blind. May we not, therefore, trace a connexion between Milton's blindness and his mastery over fusion? Alike in verse composed for both the eye and the ear and in verse composed for the ear alone fusion of music is the crowning quality, but in the latter case it is a necessity also.

"In order that the poet's mind may hold and recall without the aid of writing any sequence or group of sequences, it must grasp the entire mass, not only of the ideas of the sequence, but of its words, and further must grasp them as fixed in some rhythmic movement."

To the success of Mr. J. M. Barrie's *Auld Licht Idylls* and *A Window in Thrums* must be ascribed the numerous sketches of Scottish life and character that have appeared during the last two or three years. The most successful of the new workers of this vein is the Rev. S. R. Crockett, whose *Stickit Minister* has been highly praised by the most competent critics and has attained a high degree of popularity. Mr. Crockett, who was a classfellow of Mr. Barrie's at Edinburgh University, is Free Church Minister of Penicuik in Midlothian, and some years ago published a volume of poems under the title of *Dulce Cor.* He is a Galloway man, and it is the rural life of his native Kirkcudbrightshire that chiefly furnishes him with the material for his sketches. Quite recently he has published a novel, *The Raiders*, which has been exceedingly well received, for the reviewers are now comparing him not to Barrie but to R. L. Stevenson. Some idea of Mr. Crockett's quickly gained popularity may be gathered from the fact that the first edition of three thousand copies of *The Raiders* was exhausted before the day of publication.

THE philosophical writings left by the late Professor Croom Robertson will be published at an early date by Messrs. Williams and Norgate. They have been edited by Professor Bain, who also contributes a memoir of the author. A feature of interest will be the narrative of Professor Croom Robertson's connection with J. S. Mill and the women's suffrage movement, based chiefly on letters written by Mill to Professor Croom Robertson.

THE next additions to the 'Story of the Nations' series are to be *Venice*, by Madame Wiel; *South Africa*, by Mr. George M. Theal; and *The Crusades*, by Messrs. T. A. Archer and Charles L. Kingsford.

ONE of Messrs. Swan Sonnenschein and Co.'s announcements for the spring publishing season is *A Concordance to the Poetical Works of Milton*, by the late Dr. Bradshaw.

THE Clarendon Press announces a posthumous volume of Freeman's *History of Sicily*, covering the period from the tyranny of Dionysus to

the death of Agathokles. It has been edited from his MSS. by his son-in-law, Mr. Arthur J. Evans, who has also added supplements and notes. It will be illustrated with maps and a plate of coins.

It is pleasing to learn that a movement has been begun at Harrow, where the late R. M. Ballantyne lived for many years, and by the Harrow boys, whose special friend he was, for the erection of a suitable monument over his grave at Rome. It is suggested that this should be mainly the doing of the boys of the British Isles, to whom he has given so much pleasure by his books.

One important geographical result of the Durand Mission to Cabul will, says the *Athenæum*, be the demarcation of a real frontier line between Afghanistan and India. Ever since India's advance into the Baluch highlands and our occupation of Quetta in 1876, the definition of the true boundary line has been the despair of politicians and map-makers. An attempt was made on the Indian Government maps to keep up the fiction of the old red line west of the Indus, from the Himalayas to the Arabian Sea, but it ceased to have any meaning when new districts, still further to the west, were every now and then coming under British administration. Three parties of the Topographical Survey have just been formed at Quetta for the purpose of tracing the new line.

Mr. James Bryce has consented to deliver the inaugural lecture at the summer meeting of university extension students at Oxford this year, and has chosen for his subject 'The Worth of the Study of Ancient Literature to Our Time'.

The lectures on the Vedânta Philosophy which Prof. Max Müller delivered recently at the Royal Institution will be published shortly by Messrs. Longmans and Co.

Yet another book of Mutiny reminiscences is announced. Mr. Reginald Wilberforce, son and biographer of the famous Bishop of Winchester, who was serving in the 82nd Light Infantry at the time of the Mutiny, has compiled from his diary and letters a volume which will appear under the title of *An Unrecorded Chapter of the Indian Mutiny.*

What has been characterised by Mr. Alfred Russel Wallace as a very remarkable book has just been published by Messrs. Macmillan and Co. This is *Social Evolution*, by Benjamin Kidd. It deals with the fundamental problems of civilisation and progress; and while, according to Mr. Russel Wallace, it is thoroughly scientific in its methods, being

based on the theory of evolution, it gives a theory of social progress which is in many respects very different from that generally accepted by evolutionists. Mr. Kidd's conclusions seem to be of a much more hopeful nature than those arrived at by Mr. C. H. Pearson.

In reviewing for the *Academy* Mr. Morgan's translation of *Xenophon's Art of Horsemanship* Mr. Minchin remarks that "every one who has been in India will feel that the best type of the Pegu pony answers exactly to the model adopted by Pheidias for the horses on the frieze of the Parthenon." One of the illustrations taken from a sixth-century Attic monument is, he says, "the type of an Indian country pony."

The University of Edinburgh is about to appoint two lecturers on modern languages, one on French and one on German. These appointments—one of the results of the Universities' Commission—mark the important change that has come over the Scottish conception of what the functions of a fully equipped University are.

RECENT PERIODICAL LITERATURE.

The most important article in the *Contemporary Review* for April is the last, the subject of which is the recently issued Papal Encyclical on the Bible. The writer of the article is the author of 'The Policy of the Pope' and other articles that appeared in the *Contemporary* in 1892 and 1893; and in this as in his former papers he writes in a brilliant and forcible style. Here, too, there is the same mystery attaching to the standpoint from which he writes as was to be noted in his former papers. He writes as a true and loyal member of the Catholic Church and as an unquestioning believer in the infallibility of the Pope. And yet he expresses at times the utmost contempt for the opinion of the Church on several important questions. He is conversant with the results of higher criticism as applied to the Bible; and with a few others of his fellow-Churchmen entertains not the slightest doubt as to the truth of many of these results, yet he writes as if he wished his readers to believe that if the Pope were to issue an infallible decree proclaiming them false, he would willingly submit to the Papal decision. He is not ashamed to say, however, that since the theses of the higher critics are capable of being tested and verified, it is more than unlikely that they will ever form the subject of an infallible decree. The Encyclical that has just gone forth is not an infallible decree; and in this he finds the only cause for rejoicing connected with it. For it is far from being what he and some others hoped for when they heard that His Holiness was engaged in drawing up an Encyclical on Bible studies. The Holy Father, he says, has shut his ears to the suggestions and warnings of the very few Catholics who are entitled to speak with authority on Biblical criticism, and has constituted himself the spokesman of their accusers.

To prove the truth of this statement the writer gives a short account of the contents of the Encyclical. Its two main propositions, with which his paper chiefly deals, are "first, that the Bible is wholly free from all admixture of error, because error must spring from a human source, and all human sources are excluded by the doctrine that God is not

merely the Inspirer but also the Author of the Scriptures; and secondly, that it is as possible as it is necessary to study the text scientifically without ever being confronted by any of the inconvenient problems of 'Higher Criticism'." To take the second proposition first, the writer shows by a few examples that the kind of Biblical study which the Pope wishes to encourage—textual criticism—is at bottom as pernicious as the deadliest form of higher criticism; and it is to be profoundly regretted, he says, that the knowledge of this all-important fact was withheld from the Pontiff when he was engaged in drawing up his Encyclical. Concerning the first proposition the writer has much to say, but we cannot even summarise his remarks. He bemoans the pitiable position in which intelligent and truth-seeking Catholics are placed by this new declaration concerning the contents of the Bible. For it amounts to this, that those who hold that there is or can be in the Scriptures any error of any kind on any subject whatsoever, either pervert the Catholic notion of Divine inspiration, or else accuse God Himself of error. The Pope has set the seal of his approval upon Augustine's rule that whenever a new fact is discovered by science and so conclusively established that it cannot be called in question, it is the duty of Churchmen to set about proving that it does not run counter to Holy Writ; but if it is found to be incompatible with the testimony of the Bible, it is their duty to demonstrate that it is false or at least firmly believe that it is so. Truly progress has been small in some quarters since the days of Galileo.

In the course of the present paper the writer makes allusion to an incident that illustrates the amount of liberty permitted to Catholics. In a former article he paid a tribute of respect to Abbé Loisy, whom he pointed to as an accomplished Biblical scholar and an orthodox priest. Abbé Loisy was then Professor of Holy Scripture and of Semitic languages at the Catholic University of Paris. "He is not Professor of any science now."

In 'The Divine Response to Human Capacity' Emma Marie Caillard pursues the theme of her article on 'Man in the light of Evolution' which appeared in the December number of the *Contemporary*. Her object in the present paper is to show that the universal sequence of capacity and response to capacity which holds in the physical world is also a law of the spiritual world—that, in fact, a revelation of the Divine to the human is as reasonable and as much to be expected as, for instance, the revelation of light to the eye, because there is as true a capacity and response to capacity in the one case as in the other. She finds that the capacity of the human for the Divine lies in personality, and that its limits are fixed thereby. An indication is thus at once given us of the only kind of revelation possible for man to receive as adequate to his needs, and yet not transcending his comprehension; and that is the revelation of a person, for it is by his personality that man is stamped with the Divine likeness and rendered, potentially at any rate, a son of God. The line of reasoning pursued by the writer is in some parts not very convincing to us, but there are many good things in her article.

Archdeacon Farrar writes on 'Mistakes about Abstainers'. His point of view is a very sensible one. The question of abstinence or non-abstinence, he says, is one which can be settled only by the individual conscience and in connection with individual circumstances. There is no abstract right or wrong in it. If the use of fermented liquors is left open to Christian liberty, so most unquestionably, says Archdeacon Farrar, is total abstinence from them. The abstract condemnation of total abstinence as a weakness and a sin is therefore in itself a sin. Archdeacon Farrar, while disclaiming any attempt to proselytise, brings forward some of the most powerful arguments in favour of total abstinence. Among these is the alleged fact that alcohol contains only an infinitesimal amount of food, and that it is not normally conducive to health but, in its measure, injurious to it. These are points on which the opinion of experts is by no means un-

animous; and we think that total abstainers would do well to keep this argument somewhat more in the background than they are accustomed to do, or at least to state it more carefully and reservedly than is usual. They have many other arguments to rely upon that nobody will gainsay.

Mrs. Sheldon Amos contributes a short article entitled 'The Evolution of the Daughters'. Daughters, she says, are not revolting, but are being evolved, and the evolution may be looked npon with great placidity. She strongly condemns the conventional restraints with which society has hitherto thought it necessary to hedge in its young women. The time is coming, however, when freedom shall no longer be denied to the daughters of the nation. In the lower strata of society the freedom of the daughters was evolved by machinery long ago; and it was inevitable, says Mrs. Sheldon Amos, that the infection of freedom should spread upwards. The revolt of the daughters, therefore, is nothing more than their demand to know in future who they are, where they are, and what they are doing. Mrs. Sheldon Amos has no fear for the revolted daughters. The women, she says, who have broken through the conventional barriers have been, and are, the women whom England delights to honour.

Mr. Edmund Gosse gives an account of the poetry of M. J. M. de Heredia, who has recently been elected by the French Academy to the seat left vacant by the death of M. de Mazade. M. de Heredia is a Cuban by birth, and traces his ancestry direct from one of the first conquerors of the New World. He published his first verses in 1862; but it was only last summer that he collected his scattered sonnets into a volume, of which a thirteenth edition had been printed before the end of the year. He has worked on heedless of the world's opinion of him; and the success of his book is the more wonderful that its contents are very exacting in their demand upon the attention of the reader. Regarding his election to the French Academy Mr. Gosse says that it

"is an important and critical event in the imaginative history of our time, because it is a public statement of the value set by a group of men of high and yet dissimilar intellectual character on work that is superlatively well done, on the work of a craftsman who has not allowed himself to be hurried or disturbed by any pressure from without, who has not cared to move an inch from his path to please the many or the few, ..."

Mr. H. W. Massingham and Mr. Robert Spence Watson contribute very appreciative articles on Mr. Gladstone. Mr. M. G. Mulhall writes on 'The Financial Crisis in Italy', and the Rev. J. Frome Wilkinson on the history of allotments. In an article entitled 'The Bogus Apotheosis of the British Army' Mr. Archibald Forbes writes a scathing criticism of a recently published book, *The Army Book for the British Empire*. Professor D. H. Müller describes some of the more important results of the excavations that have been made within the last few years at Sendschirli, in Northern Syria. Phil Robinson discourses pleasantly on the fauna and the flora of an English spring, and the Duke of Argyll defends the action of the House of Lords on the question of Betterment.

Recent political events have brought the peculiar nature of the House of Lords once more prominently before the public mind, and the conflict between the two Houses of Parliament makes it not improbable that the next election cry of the Liberal party will be 'The Reform of the House of Lords'. In the current number of the *Nineteenth Century* the first four articles deal with this subject. The writers are of very different shades of political opinion, but they are all agreed that the present state of things is not ideally perfect. The first article is on 'An Unfair Penalty on Peers', by the Hon. St. John Brodrick, M.P., the Hon. George N. Curzon, M.P., and Lord Wormer, M.P. These gentlemen are all the sons of peers, and they object to the fact that they by the deaths of certain noblemen may be at once compelled to abandon their career in the House of Commons and retire into the glorious inactivity and obscurity of the Upper House. They

wish to make it possible for English and Scottish peers to sit in the House of Commons, as Irish peers do already. They would not allow a man "to pop out of one House into the other, whenever it suited him," but they are bringing in a Bill to enable a peer to be eligible for election to the House of Commons until he voluntarily takes his place in the House of Lords.

Mr. Goldwin Smith advocates 'Reform by Resolution'. The Lords voluntarily gave up the privilege of voting by proxy and their right to act as the supreme judges of appeals: why, Mr. Goldwin Smith asks, should they not pass a self-denying ordinance allowing only those members of their body who are regarded as qualified from their having held certain important offices in the State to act as legislators? Now that the party system has led to the government of the country by minorities whose votes are valuable, a second chamber is more necessary than ever it was. The day of the hereditary principle is, however, past, and the House of Lords if not mended will soon be ended. If reform comes from a Radical House of Commons its aim will be to deprive the second chamber of all real power. This would, Mr. Goldwin Smith thinks, be disastrous, and he urges therefore that the Lords should reform their own House, and thus remove the excuse for interfering with it.

That Mr. Goldwin Smith is to a very great extent correct in what he says of the attitude of the Radicals is borne out by the articles in which Mr. Thomas Burt, M.P., brands the House of Lords as 'A Dangerous Anachronism', and Mr. T. Wemyss Reid proposes to 'Abolish its Veto'. Mr. Burt contents himself with pointing out that reform is necessary. The House of Lords is no longer a real second chamber, for when the Conservative party is in power it ratifies everything that the Government does, while when a Liberal Government is in office it endeavours to thwart all its legislation. How the reform is to be made Mr. Burt does not decide, but Mr. Reid would mend matters by abolishing the veto. A bill rejected by the Lords would in that case be at once brought in again in the House of Commons, and if passed once more there would receive the royal assent in spite of the action of the Lords. Mr. Reid shows clearly that he is opposed to having a second chamber possessing any real power, such for example, as the Senate in the United States, and he is probably a typical Radical. Most thoughtful people, however, will agree with Mr. Goldwin Smith in thinking that a second chamber is more necessary now than it ever was, but such a second chamber must possess the confidence of the country, and it cannot be said that the House of Lords as at present constituted does that. Perhaps something might be made of Mr. Goldwin Smith's suggestion that an electorate for a really useful Upper House might be found in the new County Councils.

The Hon. Amyas Stafford Northcote draws *a melancholy picture of* 'The Utter Corruption in American Politics', and of the misgovernment in American municipal affairs. He endeavours to discover the causes that have led American gentlemen of ability and good standing to desert politics and to hand over the government of the country "to the political adventurer who takes up politics for the money there is 'in it,' and uses his power and place solely for his own ends." These are, he thinks, chiefly manhood suffrage and the worship of the almighty dollar, which makes success in business the ideal for most Americans. The excellence of the American Constitution, which it is exceedingly difficult to change, is also a cause, for it makes men less anxious to oppose a pernicious measure when they know that it will be declared unconstitutional by the Supreme Court. Certainly Mr. Northcote's article does not tend to make one more in love with 'triumphant democracy'.

'The Cow Agitation, or the Mutiny Plasm in India' is tne title of an article by the Hon. Oday Pertap Singh, C.S.I., Rajah of Bhinga. It is an attack upon the Congress party, and a warning to 'English faddists' and a protest against simultaneous examinations. The Rajah regards the cow-killing agitation as a scheme

of the power-seeking party in India for obtaining the sympathy of the masses, and especially of the warlike races. He is somewhat of an alarmist, perhaps, but there is a good deal of truth in much that he says, and one feels that he touches upon a weak point when he puts the pertinent question, "Why does a Brahmana graduate want to be treated as a Brahmana by Sudras and as a European by Europeans?"

The Countess Cowper contributes a criticism of the 'Realism of To-day.' She maintains, and there is only too much ground for her contention, that the so-called realism of to-day both in art and literature is a false and vicious form of realism, in which it seems to be taken as a fundamental truth that what is real must be ugly if not nasty. The degrading things of life are thrust into a prominence that does not properly belong to them, and men seem to lose the power of seeing and depicting the beauties in life which are as real as its uglinesses. The true realism is "the genuine acceptance and exposition of what is actual and true in nature, which while acknowledging and depicting both the beauties and the defects, is not insensible or blind to either."

'The Evicted Tenants Problem' is a plea by Mr. Michael Davitt on behalf of those Irish tenants who have been evicted during the last ten years for failure to pay their rents. His argument is that the fall in the price of agricultural produce has made it quite impossible for tenants to pay the 'fair rents' fixed ten years ago, and he certainly brings forward proofs from the words of those who are not very friendly to the Irish tenant that go far to establish his case. Professor Cheyne criticises in a somewhat superior way Professor Sayce on 'the Higher Criticism'. His conclusion is that if Professor Sayce recasts and corrects his book it may ultimately be of some value to scholars. 'Frau Aja', the pet name of Goethe for his mother, is an account by Mr. H. Schütz Wilson of letters sent by Frau Goethe to her famous son between the years 1780 and 1808. These letters have recently been published by the Goethe Society, to which they were presented by the Frau Grossherzogin Sophie von Sachsen. The relation in which the Queen stood to Lord Melbourne and to Sir Robert Peel has been already described by the Hon. Reginald B. Brett in the pages of the *Nineteenth Century*. In the present number in his article on 'The Queen and her "Permanent Minister"' he shows how the Prince Consort was king in fact though not in name, and by the strength of his personality overshadowed in the Queen's eyes "the man who happened at the time to be the chief of her 'confidential servants'," and made her less interested than she would have been in changes in the headship of the Cabinet. Mr. Frederick Wicks writes on 'The Insignificance of the Trades Union Vote'. By an elaborate analysis of statistics he comes to the conclusion that except in a few constituencies where for special reasons the strength of the Trades Unions is concentrated, the average percentage of Trades Unionists among voters is only four per cent. Parliamentary candidates should not, therefore, he urges, allow themselves to be scared into agreeing to unreasonable demands of the Unions, nor permit representatives of Trades Unions "to exaggerate them to the proportions of an effective political bugbear." The 'Neglected Sense' of which Mr. Dillon writes is the sense of smell. He shows the importance in olden times of aromatics and perfumes, and he discourses especially on their use in religious worship. It is chiefly in connexion with the toilette of women and the ritual of the Church—two conservative institutions—that what remains to us of artificial perfumes survives. The introduction of tobacco marks the decline of the importance of perfumes. The remaining articles in this number are 'Simon Ryan the Peterite', by the Rev. Dr. Jessop; 'Early Social Self-Government', by Sir John Simon, K. C. B.; and 'Recent Science', by Prince Kropotkin.

One of our boasted civil institutions receives strong criticism in this month's *Fortnightly*. In an article on 'Are our Prisons a Failure?' the Rev. W. D. Morrison answers the question

he has raised with a decided affirmative. Some of the facts are put in a fresh light, and seem somewhat astonishing. In England there is annually spent about six millions sterling in maintaining the police, and conducting criminal prosecutions, and keeping up prisons and reformatories. This seems startling enough, and when we add to this the salaries and pensions of judges, stipendiary magistrates, and other subordinate functionaries, we have a very large bill in connection with crime, its detection, and punishment. And yet with all this expenditure, the deterrent effect of our prisons does not seem to be on the increase. Every year the old offender is becoming more pressingly a matter for consideration, and the subject of despair. As compared with Austria, Germany, Italy, and France, England shows a greater proportion of old offenders in its prisons than does any of these countries. The increase in late years of men who have been committed to prison over ten times is ominously large. What is of great importance, too, is to remember that it is among such social wreckages that anarchism finds its congenial home. The horrors of France may sometime soon find a counterpart in England. Mr. Morrison believes that this increase in the numbers of habitual offenders is due to our methods of prison discipline. In this connection it is terrible to think that insanity among the local prison population is not only on the increase, but is almost thirty times greater than insanity arising in the general population. Mr. Morrison has no solution, but demands that an enquiry into our present system should at once be undertaken by impartial and competent men. Though his outlook seems so gloomy, yet there are some points in his statistics which are not wholly convincing. Still his article is worthy of great consideration.

Mr. Frederic Harrison writing on 'Constantinople as an Historic City' advises all who wish to see this city with something of its ancient look to lose no time in taking their journey. Railways and European reforms are doing their work here as in so many other places. Byzantium is one of the oldest cities in the world; excluding the legendary period it is only slightly younger than Rome or Athens. It can show at least 2,550 years of history without a single break. From 1564 it has been, and it still is, the residence of Emperors and Sultans. One result of renewed study of this city is that we now see that it has not been the centre of that corrupt and vile Empire which is generally conjured up by the Western mind. Except at intervals, it has a brilliant record of heroism, courage, and perseverance. The influence which Constantinople has wielded in the history of the world is due to its unique local conditions, its security, its beauty, and its position midway between the East and the West. Its position still remains, but the glory of the Empire is gone; yet in the city there is still a future, mysterious though it may be.

There is much that is beautiful in what Mr. Hudson says of 'The Serpent's Strangeness', but yet serpents are not the reptiles to excite ardent affection. The alternate immobility, and celerity, inexplicable twining of the body and wonderful flickering of the tongue are more charming when recorded on paper than when met with in experience. That men have long been impressed with the strangeness of this reptile is seen in the wide area over which serpent-worship extends. This devotion has no doubt arisen from the mystery presented by the serpent's life and motion to the unscientific mind. Similar circumstances will explain the widespread serpent myth, for is not its hissing as the thunder, and is not the lightning but the descent of a fiery rattlesnake?

M. Paul Verlaine contributes two fine poems in French, and Mr. Dewey upsets the conclusions of Captain Gambier in a recent number, so vindicating for Columbus his traditional honour. The political articles will not reduce to a summary, while the others have more individual than public interest.